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CHRIST CHURCH

CHRONICLES

OF

Christ Church Parish

WILLIAMSPORT, PA.

1840-1896

BY

THE REV. EDWARD HENRY ECKEL, B. D.

Rector 1896–1905

PUBLISHED BY DIRECTION OF

THE VESTRY OF CHRIST CHURCH

AND

BROUGHT DOWN TO APRIL, 1910

The Seventieth Anniversary of the First Episcopal Church Service held in Williamsport

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WILLIAMSPORT, PA.:
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Williamsport

FOREWORD.

During the summer of the present year a Committee, consisting of the Rector, the Wardens, and such others as they might associate with themselves in the undertaking, was appointed by the Vestry to publish, under the editorial supervision of the Registrar of the Parish, Mr. O. R. Howard Thomson, the "Chronicles of Christ Church Parish," presented, in manuscript, to the corporation by the Rev. Edward Henry Eckel, some time rector of the parish.

As the manuscript carried the history of the parish no farther than the commencement of the rectorship of Mr. Eckel, the Committee was instructed to continue the narrative to the present time. For the chapter covering the rectorship of Mr. Eckel the Committee is indebted to Miss Mary Smythe; that dealing with the rectorship of Mr. Jones has been contributed by the Registrar. With the exception of these additional chapters, a number of historical and biographical notes, inserted by the Registrar, and indicated by the abbreviation "Ed.," and the insertion of matter relating to the parish's history subsequent to 1896, the "Chronicles" are printed exactly as written by Mr. Eckel.

The Registrar desires to acknowledge the kindness of many members of the parish in furnishing information and answering questions, and particularly that of Miss Mary Elizabeth Crocker, in the tedious work of reading proofs, and in many other ways.

November, 1910.

PREFATORY NOTE.

Most of the following historical sketch of Christ Church Parish, Williamsport, was written while I was yet rector of the parish, and is now completed when I am far from the records, documents, journals, and persons whom I would wish most to consult in order to give to its last pages the verification of data and accuracy of statement which I have aimed to secure throughout. I have the satisfaction of feeling, however, that where I am perhaps most liable to error, the mistakes and omissions can the more easily be corrected by parishioners familiar with the later history of the parish.

I may say frankly that it has been no easy task to prepare this little work, because it has involved the careful study of an extensive, fragmentary and largely ephemeral literature.

I have been greatly indebted to the late Mrs. E. N. Lightner, of Danville, widow of the first rector, who most generously presented me with her husband's file of Diocesan Journals extending from 1839 to within a few years of my own time. This file I was able to complete from other sources, and upon leaving the Diocese I gave it as a "permanent loan" to the Diocese of Harrisburg. It is now in the custody of the Registrar of the Diocese.

I am also under very great obligation to the late Mr. J. J. Crocker, whose notes from the minutes of the Vestry from 1841 to 1896 have been of invaluable service to me.

When near the end of my task, as I supposed, my own small, broken file of the parish papers published by two of my predecessors was splendidly reinforced by the fuller files collected, through appeals in the current "Christ Church Messenger," by Miss Mary Elizabeth Crocker for the local collection of The James V. Brown Library, of Williamsport. The

accession of this large mass of material necessitated a careful study of the new data, with the result of filling out the sketch to much larger proportions for the periods covered, and the rewriting of portions of the history already passed. This additional work, while it has given greater completeness to the narrative, has at the same time delayed its completion.

These three, then, have been my chief sources of information, but I have been obliged to consult other documents and persons, and at every step to compare and verify statements, calculate figures, and make deductions according to the best judgment that I could command. In giving the dates of the beginning and ending of rectorships I have in some instances been obliged to adopt the date of record, which may vary by a few days or weeks from the actual date, of which no record can be found.

The most difficult portion of the history for me to treat was that of the earliest years of the parish, when it was feeble, when rectorships were short, and records comparatively meagre. Yet to this period of the history I feel that I have been able to give a completeness which may possibly be lacking in some other parts, but which, if extended to the last quarter of a century, would have swelled this sketch to the dimensions of a much larger volume. Especially did I feel the impossibility of doing full justice to the subject when I came to the rectorship of Dr. Hopkins. As his was the longest rectorship in the history of the parish, so also, by reason of his versatile abilities and wonderful activity, was it the most eventful and most fruitful period of parochial development. The story of those years, with anything like an adequate estimate of the man himself, would be sufficient for a volume in itself. I need scarcely add that, while a few allusions to names and dates subsequent to the beginning of my own rectorship will be found, I have not deemed it proper to attempt any account or estimate of the work of that period.

I must be permitted to add that I can never cease to be thankful to the Divine Head of the Church for permitting me the privilege and happiness of serving Him and the

Church for several years as rector of a parish with such a long and creditable record for zeal and good works; and it is, therefore, with a heart full of appreciation and gratitude that I dedicate this history of their parish to the dear people of Christ Church Parish, Williamsport, whom I shall never cease to love and admire as my friends and fellow-workers for the glory of God and the bringing in of His kingdom.

Edward Henry Eckel.

Conversion of St. Paul, 1910.

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Chronicles of Christ Church Parish

WILLIAMSPORT, PA.

One soweth, and another reapeth. . . . Others have laboured, and ye are entered into their labour.—St. John iv. 38.

SEVENTY YEARS AGO.

1840.

The Genesis of the Parish—The First Entry in the Parish Register.

The services of the Episcopal Church were held in Williamsport for the first time in April, 1840, by the Rev. Edwin Nathaniel Lightner, Rector of St. James's Church, Muncy, who continued coming thereafter every fortnight for somewhat more than two years. The borough of Williamsport can hardly be considered as offering at that time a promising field for the efforts of a Church missionary. Mr. Lightner, in his report to the Bishop in 1843, writes: "When I commenced to officiate in Williamsport, the remark was made by one of the elders of a certain sect that I had no business there, as there was but one Churchman in the place, and that the ground was occupied; that is, was theirs by right of possession."[1]

[1] In Meginness' "History of Lycoming County," p. 397, the number of communicants in the borough in 1840 is given as three. The difference is probably due to the fact that the secular historian included persons who, though unconfirmed, were interested in the Episcopal Church. As noted later, the Eucharist was administered on July 27, 1841, to nine persons, three of whom had not at that time received the rite of confirmation. The "History of Lycoming County," published by D. J. Stewart, Phila., 1876, also credits the borough with three communicants in 1840, and gives their names as "Francis

Let us endeavor, in a few sentences, to gain a mental vision of the Williamsport of that distant day. The population of the borough[1] in 1840 numbered 1,353 souls.[2] Imagine this borough as a straggling village built up mostly of low frame dwellings. Ten years before the time we have in mind the borough, after an organized existence of twenty-four years, could boast only ten buildings of brick, including the Court House, and we can scarcely suppose the number to have greatly increased within the next decade. None of the buildings were taller than two stories. Not only were the streets unpaved, but there were few sidewalks laid, and pedestrians had to make their way as best they could. Academy Street was the eastern limit of the borough, and West Street, as its name indicates, marked its western boundary; while "the forest primeval" extended to where the railroad now crosses East Third Street. Pine Street ran as far as "the Ross graveyard" (the present site of the City Hall), and all beyond this was fields and timber. Only two small places of worship, both as yet in an unfinished condition, stood within this area—the Pine Street Methodist Church, of brick, and the stone church of the German Reformed congregation[3] where now the Reno Post headquarters are. The Presbyterians met for worship in the Court House, and there also our services were held, except on occasions when the Reformed congregation generously allowed us the use of their building.

Campbell, Esq., Lester Griswold and wife." The records show Mr. Campbell was not confirmed till the latter part of 1841, and that Judge Maynard and Judge Lewis were not baptized till 1843. Possibly Meginness took his information from the Stewart history. [Ed.]

[1] The borough of Williamsport was incorporated March 1, 1806; it became a city June 15, 1866. [Ed.]

[2] According to the Rev. Dr. Yarnall, rector in 1843-4, the town in his day "did not claim more than 1,200 inhabitants."

[3] Built conjointly by the Lutheran and Reformed denominations. In 1866 the walls were torn down, the rebuilding of the structure being completed in 1868. The Lutherans sold their interests to the Reformed Church members about 1860, and in 1895 the building was purchased by the G. A. R. Post. [Ed.]

The initial entry by the Rev. Mr. Lightner in the first Parish Register, an ordinary small quarto blank book, deserves transcription in its entirety. It reads as follows:

"Christ Church, Williamsport, was organized on the evening of the 8th of February, 1841. F. C. Campbell, Esq.,[1] and the Hon. Ellis Lewis[2] were elected Wardens;

[1]Francis C. Campbell was born at York, Pa., April 18, 1787. He graduated from Dickinson College, studied law with David Watts, of Carlisle, and was admitted to the bar August, 1810. He moved to Williamsport April, 1812, and in 1816 married Jane Hepburn, daughter of James Hepburn, of Northumberland. After being in active practice for fifty years he retired. His death occurred April 21, 1867.

Mr. Campbell was a member of the original Vestry of 1841 and served, with the exception of the years 1853 and 1854, till his death; he was Vestry's Warden 1841-1853, and Rector's Warden 1855-1867. Shortly after his death a window to his memory and that of his wife was placed in the church by their children. His daughter Caroline became the bride of the Rev. John Henry Black while the latter was rector of the parish. [Ed.]

[2]The Hon. Ellis Lewis was born at Lewisberry, York County, Pa., May 16, 1798. He was apprenticed in 1814 to learn the trade of printer with John Wyeth, at Harrisburg, but ran away. In 1819 or 1820 he was in Williamsport, associated with J. K. Torbert, in the publication of the "Lycoming Gazette," a predecessor of the present "Gazette and Bulletin." He read law with Espy Van Horn and was admitted to the bar September 2, 1822. In 1829 he located in Wellsboro and became prosecuting attorney for Tioga County. From there he moved to Towanda, and in 1832 was sent to the lower house of the State Legislature. In January, 1833, he became Attorney General of Pennsylvania; and in October of the same year he was commissioned President Judge of the district composed of the counties of Lycoming, Northumberland, Union and Columbia, taking up his residence in Williamsport. After serving ten years he was appointed President Judge of the Lancaster district (January, 1843). In October, 1851, he was elevated to the Supreme Bench, and on November 17, 1854, became Chief Justice, which position he retained until November 17, 1857. He declined a renomination and retired to private life.

Judge Lewis was the author of "Abridgment of the Criminal Law of the United States" and a frequent contributor to periodical literature. During his early years he had studied medicine and was

and J. W. Maynard, Esq., Dr. Thos. Vastine, Oliver Watson, Esq., John Hutchens, Dr. Henry Shoemaker, Lester Griswold,[1] and Hopewell Cox, Esq., were chosen vestrymen."

Measures were then adopted to ensure the speedy erection of a Protestant Episcopal church in the borough of Williamsport.

These measures were successful, and now, this first day of January, 1842, the church edifice is tending fast toward completion.

The congregation is as yet but small, though gradually increasing, and strong hopes we have that it will continue to grow and strengthen until "the little one shall become a thousand."

The people of Williamsport had always been accustomed to the extemporary mode of worship, and therefore it cost considerable effort to introduce the beautiful services of the Episcopal Church, and it was not until the present writer had been well nigh discouraged that the effort was crowned with success.

God be thanked that He has seen proper to bless our undertaking, and may He answer our humble prayer that

the recipient of the honorary degree of M. D., from the Philadelphia College of Medicine. He also received the degree of LL. D. from Transylvania University, Lexington, Ky., and Jefferson College, Cannonsburg, Pa. His death occurred in Philadelphia March 19, 1871.

In 1826 (or 1827) he married Miss Wallis, daughter of Joseph J. Wallis, of Williamsport, by whom he had two sons and one daughter.

Judge Lewis was a member of the original Vestry of Christ Church and was appointed Rector's Warden. Owing to the fact that minutes of the Vestry were not kept till 1852, at which time he was not a member, it is uncertain how many years he served. A window to his memory, a gift of his daughter, Mrs. A. L. Wiley, was presented to the church in 1892. [Ed.]

[1] Lester Griswold was born in Connecticut in 1793, and passed his boyhood and young manhood with his uncle, the Rt. Rev. Alexander Viets Griswold, the first bishop of the Eastern Diocese, the

the church soon to be completed may be to many a wandering soul the very gate to heaven.

EDWIN N. LIGHTNER.

January 1st, 1842."

The church building here referred to was the brick structure still standing on East Third Street, next the rectory, between Academy and Basin Streets, and now occupied by the German Emmanuel Lutheran congregation.

territory of which was co-extensive with the New England States, exclusive of Connecticut.

Mr. Griswold moved to Williamsport shortly before the formation of Christ Church Parish and engaged in the lumber industry; he also had extensive real estate interests. His death occurred January 9, 1867.

In 1823 he married Clarissa A. Cummings, of Litchfield County, Conn., who survived him, and by whom he had a daughter, Elizabeth Collins, whose daughter, Mrs. Cyrus Heller, is a faithful member of the parish.

Mr. Griswold was a member of the original Vestry of Christ Church and was annually re-elected till his death in 1867. He was Rector's Warden from the time of the Hon. Ellis Lewis to 1854, and Vestry's Warden from 1854 to 1867. [Ed.]

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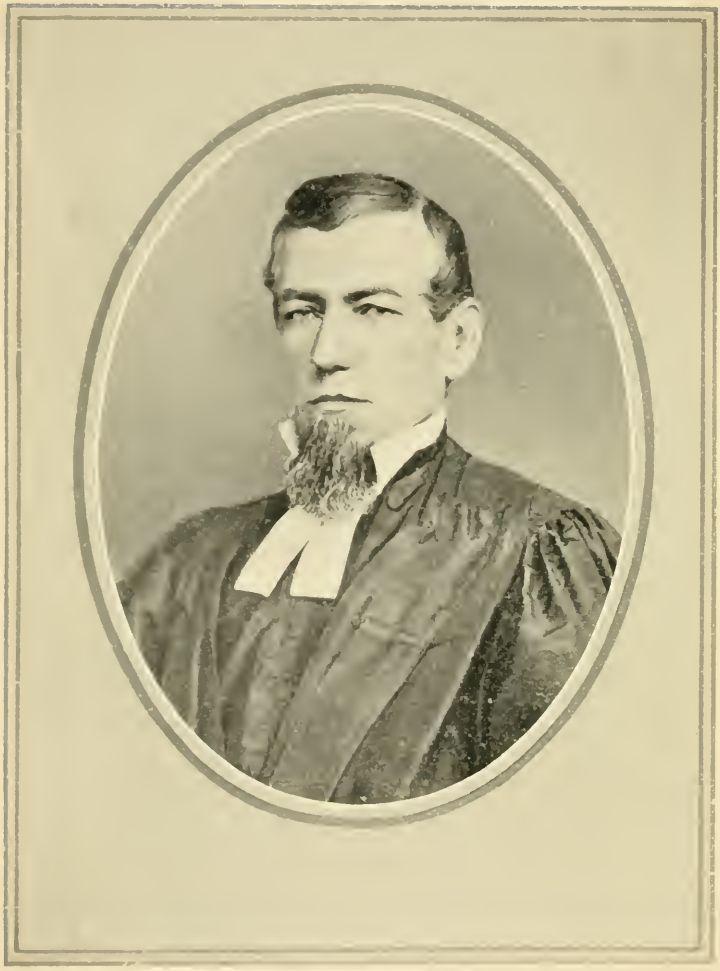

THE REV. EDWIN NATHANIEL LIGHTNER

RECTOR 1840 1842

MR. LIGHTNER'S RECTORSHIP.

1840-1842.

THE BUILDING OF THE CHURCH—THE FIRST ADMINISTRATION OF THE HOLY COMMUNION.

When Mr. Lightner[1] first began to visit Williamsport, he was yet in deacon's orders (having been admitted thereto July 14, 1839, after graduation at the General Theological Seminary, New York), but he was advanced to the priesthood on the 18th of May, 1841. In addition to his visits here, Mr. Lightner also held services at Jersey Shore and Lock Haven.

The interesting old register, from which the transcript in the previous chapter was made, then goes on to give several initial records of official acts from which we gather the following:

The Rev. Edwin N. Lightner, of Muncy, is said to have assumed missionary charge of Williamsport on April 1st, 1840. Until the congregation was organized in February, 1841, as noted above, Mr. Lightner's ministerial acts were recorded in the Parish Register of St. James's Church, Muncy. The first entry to appear in our own books is that of a burial. On the

[1]The Rev. Edwin Nathaniel Lightner, M. A., one of the best known of the early Pennsylvania missionaries, was born in Lancaster County, Pa., Oct. 16, 1817. He graduated from Kenyon College, Gambier, Ohio, in 1836, and from the General Theological Seminary in 1839. He was ordained deacon by Bishop Onderdonk, in Christ Church, Leacock, July 14, 1839, and was advanced to the priesthood May 18, 1841.

In October, 1839, he took charge of St. James's, Muncy, Pa., but ill health compelled him to return to his father's house that winter. In the spring of 1840, however, he returned to Muncy, where he soon became active in parish work, holding services in many of the surrounding towns where the Church was little, or not at all known, notably Williamsport and Jersey Shore. After the erection of Christ

27th of June, 1841, Mira H., second daughter of J. W. Maynard, Esq., (afterwards Judge Maynard) was buried in "the general burying ground." Immediately following this is the record of a baptism on the same day, when the wife and daughter of the Hon. Ellis Lewis received the sacrament of the new birth in the German Church, F. C. Campbell, Esq., standing as sponsor or witness.

A month later, on the 27th of July, the Holy Communion was administered to nine persons. "This," according to the record, "was the first time the Sacrament of the Lord's Supper was administered in Williamsport according to the rites of the Episcopal Church." In fifteen months, then, the number of communicants had increased from one to nine. We are interested to know who they were that knelt here so long ago to receive the Body and Blood of Christ. They were F. C. Campbell, Esq., Joseph K. Frederick, Lester Griswold,[1] Mrs. J. W.

Church, Williamsport, Mr. Lightner resigned his charge of it, in order that the parish might secure a clergyman who could devote more of his time to its advancement. In July, 1844, he took charge of Christ Church (Swedes'), Upper Merion, Pa., where he remained till February, 1854. While at Swedes' Church he held services (1846-1848) in Conshohocken, in a small school-house. These were the first services of the Church ever held in that place. Some time later he held services in the school-house in Bridgeport, and also in a school-house in Lower Merion.

On February 22, 1855, Mr. Lightner became rector of Christ Church, Danville, and continued in charge of that church till April, 1871, when his failing health caused him to resign. He retired to Riverside, a village on the Susquehanna across from Danville, where, with the exception of a few years passed in Muncy, he resided till his death, on Trinity Sunday, 1881.

In Hotchkin's "Country Clergy of Pennsylvania," from which the above is extracted, the contributor of the article on Mr. Lightner, Mrs. Lightner, points out that her statements were obtained from notes made on Mr. Lightner's sermons, and that they differ somewhat from the previously accepted accounts of the early history of the Church in Conshohocken and Bridgeport. [Ed.]

1 Grandfather of Mrs. Cyrus Heller, one of our most faithful and active communicants at the present time.

Maynard,[1] Mrs. M. C. Houston, Mrs. Anna Virchaux, Miss Juliet H. Lewis,[2] Mrs. Dr. Shoemaker, and Mrs. Mary Butler (colored). It is quite evident, however, that at least three of these communicants were admitted to the sacrament because they were "ready and desirous of being confirmed" rather than already recipients of the gift of that apostolic ordinance, for it was not until the 6th of the following September, some six weeks later, that the Right Rev. H. U. Onderdonk, Bishop of Pennsylvania, visited the parish, and in the German Church confirmed the following class of five persons: F. C. Campbell, Esq., Mrs. Ellis Lewis, Mrs. J. W. Maynard, Miss Juliet H. Lewis, and Miss Elizabeth Griswold. The next day the Bishop and Mr. Lightner visited Jersey Shore, where one person was baptized and three confirmed.

The Holy Communion was administered on Christmas Day to ten persons, and the register notes the addition of five names to the communicant list of the parish, namely, Mrs. Ellis Lewis, Mrs. Elizabeth Wallis, Mrs. Lester Griswold, and Mr. and Mrs. Roger Newton Arms.

In the meantime the erection of the church building had been going forward, and on June 12th, 1842, the first Christ Church, Williamsport, was consecrated by Bishop Onderdonk. The occasion was made still further memorable by the advancement of two deacons to the holy order of priesthood, namely, the Rev. George Watson, of Towanda, and the Rev. W. S. Walker, of Sunbury, who were presented by the Rev. Mr. Lightner and the Rev. Mr. Natt, of Bellefonte.

On the next day, June 13th, the Rev. Mr. Lightner, having advised the Vestry to procure at once the "whole time and exertions of a zealous and active minister of the Gospel," resigned his connection with the parish.[3]

It is impossible to accord this faithful and earnest priest too much credit for his zealous and successful labors to estab-

1 Mother of Mrs. Henry Rawle, now identified with Trinity Parish.

2 Afterwards Mrs. James Campbell.

3 The following letter from the Bishop of Oregon to the Rev.

lish the Church in this community. When he first came to hold services in Williamsport he found only one person who was said to be a Churchman, and from him Mr. Lightner received only discouragement in his proposed attempt to introduce the services of the Church. Not deterred by this indifference, he continued to visit the borough regularly every

Mr. Graff, at the time of the semi-centennial, is of special interest at this point:

Diocese of Oregon, Bishopcroft,
Portland, Ore., March 12, 1891.

The Rev. W. H. Graff:

Dear Sir: Some one—not of Williamsport, I think—has kindly sent me a copy of the Williamsport "Republican," containing an account in advance of your "semi-centennial" services. Knowing something personally of the small beginnings of the Church in Williamsport and elsewhere on the Susquehanna River, I am moved to write you a word of congratulation on its growth and strength there now. I was present at the consecration of Christ Church, Williamsport, on June 12, 1842, and then and there received my first communion. I went there from Lock Haven, with the Rev. Mr. Natt and his wife, of Bellefonte. Mrs. Natt is still living in Philadelphia, and I suppose that she and I are almost the only persons left who were present at that service—with the exception possibly of some member of Judge Lewis' family, or of Mr. Campbell's family. I have known the town of Williamsport ever since the river was navigated by flatboats pushed up from tide water by poles against a man's shoulder! I do not think the memory of your "oldest inhabitant" goes very far back of that period. There is a Mr. White, a member of one of the congregations in Williamsport, who, if still living, would have distinct recollection of us. Mr. Josiah Emery, not living, I think, was once my school teacher, but I can think of none others who know anything about me. A Mrs. Elliot is my cousin, but I think she is a Presbyterian. The places that once knew me so well now know me no more. "Change and decay are all around me."

Hardly know why I have troubled you with these personal reminiscences, which can be of little interest to you, and so will only subscribe myself.

Yours very truly,

B. WISTAR MORRIS.

other Sunday[1] and hold services in the Court House. Before long he had the support of influential people, including the wife and daughter of the Hon. Ellis Lewis, afterwards Chief Justice of Pennsylvania; and when he resigned in 1842, twenty-six months after the first introduction of the services, the communicants numbered fourteen, and there had been completed, paid for, and consecrated, a beautiful brick church, which cost nearly $3,000—Bishop Onderdonk described it as "a very beautiful edifice of brick"—40 by 56 feet, "with a tower, basement, gallery, and robing room." The report of 1842 shows that the parish then embraced 14 families, including 72 persons, that seven persons (three adults and four children) had been baptized and five confirmed during the year, and that there had been two burials. No Sunday School had as yet been formed, because there was no place in which to assemble. Twelve dollars, $7.00 for the "Advancement Society" and $5.00 for the "Christmas Fund," had been contributed. No mention is made of any stipend paid the Missionary, because during all the two years and more of his visits here he received no money from the Williamsport congregation. His salary at Muncy was less than $400, and the congregation in this parish seems to have thought that his services here were paid for by the Diocese! He either rode to Williamsport on horseback after morning services in Muncy, or else was driven here by the same vestryman whose horse he rode when he came alone. Surely it is only by a sort of poetic justice that this parish has in a measure retrieved this dishonor by becoming in later years one of the foremost contributors to Diocesan missions.

[1]Again the "History of Lycoming County" is at variance. On page 397 it credits Mr. Lightner with conducting services only once a month. [Ed.]

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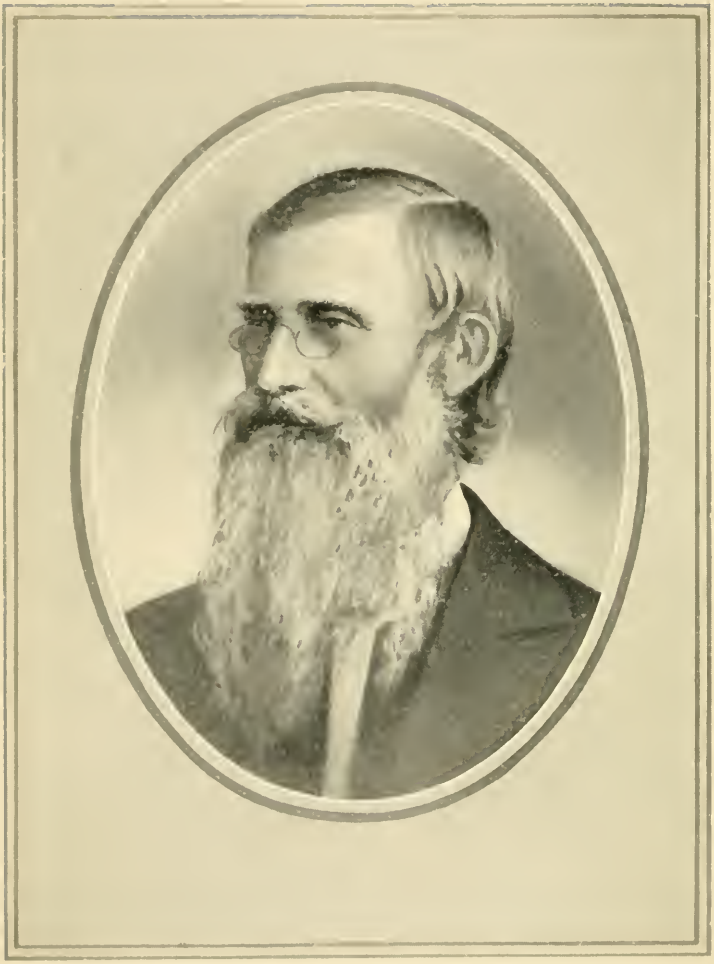

THE REV. JOHN BAKER CLEMSON, D. D.

RECTOR 1842 1843

TWO SHORT RECTORSHIPS.

1842-1844.

THE REV. JOHN BAKER CLEMSON—THE REV. DR. THOMAS C. YARNALL.

All the historical data within our reach, of this period and for many years thereafter, indicate plainly enough what an uphill struggle it was to maintain the feeble Church-life thus heroically begun.[1] In the history of any parish, short

[1] The following summary view of general conditions in the State in the early days of this parish appeared in "The Wayne Churchman" at the time of our semi-centennial celebration:

"The State of Pennsylvania was one Diocese, under the care of the Right Rev. Henry U. Onderdonk. His labors were in one sense very like those of the pioneer bishops of the West. The parishes were small, often far apart, and travel hard throughout the State. There were no railroads except the Pennsylvania Railroad from Philadelphia to Harrisburg. But the sinewy soul of the Bishop was equal to his faithfully performed work. Not only did the established parishes receive his visits and care, but at many a point where the Church was not known did the good Bishop pause to drop a seed. Williamsport was one of these. Francis C. Campbell was at that time the only known Episcopalian in the place. The Bishop was in the annual habit of passing a night with Mr. Campbell and holding a service in the Court House. The population was composed of Presbyterians and Methodists, both of whom looked with doubt and suspicion upon the new (to them) form of worship.

"Undeterred by the scarcely disguised hostility of the community, Judge Lewis and Mr. J. F. Maynard, who had become interested, determined, with Mr. Campbell, to organize a parish and build a church. A small brick building sufficed for the wants of the infant parish, which was sustained by a faithful few. At first the ministrations were conducted fortnightly by the Rev. Mr. Lightner, who had a parish fourteen miles distant, and who used to ride on horseback in all extremes of weather to the scene of his labors. . . . . "

and unsettled rectorships and vacant periods when no services are held at all, point clearly enough to the financial discouragement, moral indifference, and spiritual inertia of the people; and Christ Church, Williamsport, had all the early experience of a weak and struggling young mission.

After Mr. Lightner's resignation, the Rev. John Baker Clemson,[1] who had been rector of the Church of the Ascension,

[1] The Rev. John Baker Clemson, D. D., was born 1803. His father was Thomas Clemson, a Philadelphia merchant; his mother Elizabeth (Baker) Clemson.

Mr. Clemson graduated from Princeton 1822; was ordained deacon in St. Stephen's Church, Philadelphia, during the rectorship of Dr. James Montgomery, and priest in St. James's Church, Philadelphia, which then stood at Seventh and Chestnut Streets.

In 1826 Bishop White noted that "the Rev. John B. Clemson has succeeded the Rev. Jacob De Pui at Harrisburg. He officiated in Thompsontown and Millerstown; traveled over Pennsylvania seeking the Lord's direction as to Church work, and selected Harrisburg, where two Sunday Schools were established;" officiating also at Esthertown and in the Dauphin County almshouse. In 1828 Dr. Clemson was associate rector of St. John's, Pequea, and Christ Church, Leacock, under the Rev. Joseph Clarkson, of Lancaster. He afterwards became rector. In 1832 he was at "the self-supporting school," as he styles it, in Delaware, and rector of Chester, Marcus Hook and Concord. In 1836 he became rector of the Church of the Ascension, Philadelphia, a newly organized congregation. In 1842 he came to Williamsport and remained from June of that year till March 1843, when he accepted the rectorship of Holy Trinity, West Chester. From West Chester Dr. Clemson went to Claymont, Del., where he conducted a school for years and was rector at first of the Church of the Ascension there, and also of St. Martin's, Marcus Hook, Pa., but afterwards the latter parish was relinquished. He died at West Chester, February 3, 1891. Dr. Clemson, in 1826, was chaplain of the Masons, in a district comprising Lancaster, York, Dauphin and Lebanon counties; he also, after moving to West Chester, acted as chaplain to one of the schools in that place. He was president of the Standing Committee; a member of the Missionary and Education Committee, and a delegate to the General Convention. Dr. Clemson married a daughter of the Rev. Dr. Bull, and one of his sons, Thomas G., has followed the footsteps of his grandfather and father by entering holy orders. [Extracted from a "Memoir" of Dr. Clemson by the Rev. S. F. Hotchkin, Philadelphia, Jacobs, 1898. Ed.]

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THE REV. THOMAS COFFIN YARNALL, D. D.

RECTOR 1843 1844

Philadelphia, but who was now living at Holmesburgh, was invited to take charge of the church "and gather a congregation." This he undertook and entered upon his duties June 26th, 1842. His was a rectorship of only ten months, but to him belongs the credit of starting our first Sunday School, which he did the month after he came. His aggressive zeal was evidently unaffected by the heat of mid-summer, and the school that began in July had, three months later, the very creditable membership of 12 teachers and 60 scholars. Mr. Clemson was always present at the Sunday School, to encourage and control the school and to make an address.

He resigned this parish in March, 1843, to accept the rectorship of Holy Trinity, West Chester. When he removed in April,[1] it is recorded that he left "a large and flourishing Sunday School, and the Church in good standing for piety, zeal, and consistency among other sectaries (?)." He himself wrote of Williamsport: "All this field is very inviting to the faithful, diligent laborer, and will amply repay him."

Mr. Clemson was succeeded by the Rev. Thomas Coffin Yarnall,[2] a recently ordained deacon, who entered upon his

[1] He preached his farewell sermon April 16, 1843.

[2] The Rev. Dr. Thomas C. Yarnall was born December 10, 1815, and after graduating from Yale University received the degree of D. D. from the University of Pennsylvania.

He was ordained deacon, by Bishop Onderdonk, shortly before assuming charge of Christ Church in 1843. When he resigned, early the next year, it was to become rector of St. Mary's Church, Hamilton Village (now part of the 27th ward of the city of Philadelphia); and there, on May 19, 1844, he was ordained priest by Bishop Onderdonk. His rectorship at St. Mary's lasted fifty-six years, or until 1900, when he was made Rector Emeritus. During his long rectorship the plain building in which his congregation worshipped was replaced by the beautiful edifice that stands today; while, by the end of fifty years of work, he was able to report that the number of communicants had increased from sixty-two to five hundred and sixty.

Upon the occasion of the Jubilee of Dr. Yarnall's rectorship of St. Mary's appropriate services were held, at which the Bishop of

duties as minister of the parish on September 17th, 1843. This was a rectorship of between six and seven months, in the course of which the Bishop visited the parish and during his visitation baptized and confirmed Judge Ellis Lewis and J. W. Maynard, Esq. Mr. Yarnall resigned April 11, 1844.

Dr. Yarnall, who is still living, relates the following amusing reminiscence of the time of his rectorship here, to illustrate the feeble condition of the Church in Williamsport. A small company of lawyers were gathered in the Hotel United States on one occasion during court time, when, after dinner, one of their number left the parlor of the hotel in company with Mr. Yarnall. As the two gentlemen closed the door behind them they heard the company merrily enjoying some one's remark, "There goes the whole Episcopal Church." Writing to the author of these chronicles, Dr. Yarnall says: "Christ Church, Williamsport, was feebleness itself while I was there, consisting of about twenty people all told."

the Diocese was present to add his congratulations to those of the members of the parish.

Dr. Yarnall married, July 9, 1846, Sarah Price Rose, by whom he had nine children, all of whom are still living. Mrs. Yarnall died June 24, 1904 but Dr. Yarnall, at the great age of 95, though suffering from physical infirmities, still continues Rector Emeritus of the church to which he went as rector sixty-six years ago. [Ed.]

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THE REV. WILLIAM JAMES CLARK

RECTOR 1846–1851

MR. CLARK'S RECTORSHIP.

1846-1851.

BRIGHTER PROSPECTS—THE CONVOCATION OF NORTHERN PENNSYLVANIA—PUSHING ALONG.

For two years and a half the church was without a rector, and there are no data to show that anything was attempted or accomplished during that period. But under the rectorship of Mr. Clark,[1] the next incumbent, the parish entered upon a new era of hope and increasing prosperity, which may also, perhaps, in a measure, be attributed to the vigorous administration of the Diocese inaugurated by the new Bishop, the Right Rev. Alonzo Potter, who had been consecrated in September, 1845. Among other indications of Bishop Potter's influence upon this parish through the person of its rector, is the acquisition, to be noted hereafter, of a Parish

[1] The Rev. William James Clark was born in Philadelphia in 1812, and educated at a college, under the Rev. Stephen A. Tyng, at Bristol, Pa. He then went to the Theological Seminary, Alexandria, Va., and there was ordained deacon by Bishop Moore; being advanced to the priesthood by Bishop Onderdonk, in St. Andrew's Church, Wilmington, Del., in 1836 (or 1837).

He served as assistant at St. Andrew's, Wilmington, Del., and then took charge of churches at Wilkes-Barre, Pa., Berlin, Md., and Churchtown, Pa., before, in 1846, he accepted the rectorship of Christ Church, Williamsport.

Subsequent to leaving Williamsport he had charge of churches at Shrewsburg, Md., Portsmouth, Ohio, and Vineland, N. J., while for several years he conducted schools for young women in Washington and Georgetown, D. C.

In 1838 he married Annabella Harlan McCullough, of New Castle, Del. His death occurred in Philadelphia, January 23, 1893. Two daughters and three sons survived him, the best known of whom is Charles Heber Clark, who, under the pseudonym of Max Adeler, is the author of "Out of the Hurly Burly," "Captain Bluitt," "The Quakeress," etc., etc. [Ed.]

library and a "parsonage lot." The Bishop's connection with these gains is to be traced, we think, to his address to the Diocesan Convention of 1848, wherein he urges upon parishes the importance of providing homes for their clergy and adding thereto, where possible, a rector's library.

The Rev. William James Clark, of Churchtown, Lancaster County, visited the Church in October, 1846, with reference to a call to the rectorship, and having accepted the Vestry's invitation of November 15th, entered upon his duties. The Missionary Society of Grace Church, Philadelphia, pledged $400 a year for three years towards the rector's salary, on condition that this parish pay annually $200 for the same period and that the existing debt of $630 be paid off within this time.

An event of more than local interest was associated with the parish when, in April, 1847, the Convocation of Northern Pennsylvania was organized here. The idea of convocational gatherings thus begun was the starting point of that system of Diocesan Church Extension which has since been developed into the four archdeaconries of the Diocese of Central Pennsylvania,[1] the eight convocations of the Diocese of Pennsylvania, and the two convocations of the Diocese of Pittsburg, all of which territory was, until 1865, embraced in the one Diocese of Pennsylvania. Bishop Potter, in his convention address of 1847, was very sanguine of the great benefit that would accrue to the clergy and people of these remoter regions through quarterly meetings in different parishes for the purpose of holding public services and private conferences. This was the second convocation inaugurated by the Bishop, the first one having been called by him in Pittsburg the preceding October. To Christ Church, Wil-

[1] At the present date the Diocese of Central Pennsylvania, with its name changed to the Diocese of Bethlehem, contains two of these archdeaconries, Reading and Scranton. The Diocese of Harrisburg, which was carved out of the Diocese of Central Pennsylvania, contains the other two, Harrisburg and Williamsport, and in addition a new Archdeaconry of Altoona. [Ed.]

liamsport, therefore, belongs the honor of having been the first place in the State, east of Pittsburg, where a convocation was held. Appended to the Bishop's address of the next year is a copy of the rules of this convocation, which the Bishop seems to have regarded as a model of excellence. The counties embraced within the Convocation of Northern Pennsylvania were Bradford, Sullivan, Tioga, Lycoming, Columbia, Northumberland, Union, Clinton, Centre, Mifflin and Huntingdon, all of them, with the exception of Bradford, Mifflin, and Huntingdon, within the present Archdeaconry of Williamsport.

At the Diocesan Convention in May, 1847, the parish applied for admission to the convention and was duly received. A fair was held in the Court House by the ladies of the parish in June of that year, and by the sale of useful and fancy articles they netted the sum of $275 towards the payment of the $650 debt. The following September the young ladies of the congregation commenced sewing one afternoon a week for the erection of a fence in front of the church. Their sale in December netted them $42. During 1847 and 1848 the Sunday School received the gift from the American Sunday School Union of two libraries comprising two hundred volumes. In 1849, the three years of grace having come to an end, Mr. Clark could thankfully record that the debt of $650 had been entirely wiped out. In May, 1850, the parish received from the Bishop White Prayer Book Society a donation of the parish library of St. Mary's Church, Jersey Shore, and also an addition thereto of twenty-five other volumes. A portion of this grant still remains in the rectory as part of the study library. Through the kindness of a few friends Mr. Clark was enabled to procure six lamps for the church, at a cost of $30, and by a fair held on the 5th of June, 1850, the ladies of the church realized the sum of $500 for the purchase of the lot next to the church, whereon to build a rectory. Thirteen days later, no doubt with great gladness and elation, the lot was purchased; and on the

same day the parish bought "an uncommonly fine-toned organ" for $400, the builder being James Hall, of Baltimore.

Thus within a few years, from a condition of great discouragement and inactivity, we see evidences of temporal improvement crowding upon each other as tokens of Mr. Clark's energetic administration. Looking to the spiritual condition of the parish, Mr. Clark regarded the attendance upon the services of the church as very good, and thought that a general degree of seriousness pervaded the congregation. He thought the parish "remarkable for its unanimity." But at the same time he seems to have felt some discouragement at the slow growth in the number of families and communicants. This condition of Church life appears, however, to have been more or less general throughout the region. After a rectorship of nearly four years and a half, on the 6th day of April, 1851, Mr. Clark resigned the parish in order to take charge of a female seminary in the city of Washington. The church was now entirely free from debt, and Mr. Clark reported that his salary of $300[1] had been paid regularly. The real estate of the parish consisted of the church building and lot, and the adjoining "parsonage lot," and the people were encouraged to believe that in a very few years the parish would be self-sustaining.

[1] The fact that the minute book of the Vestry was not commenced till 1852 makes it impossible to explain this statement. Mr. Clark, when he came in 1846, was promised $600 annually for three years ($200 from Christ Church, $400 from Grace Church). Possibly from 1849 he was compelled to get along on $300. [Ed.]

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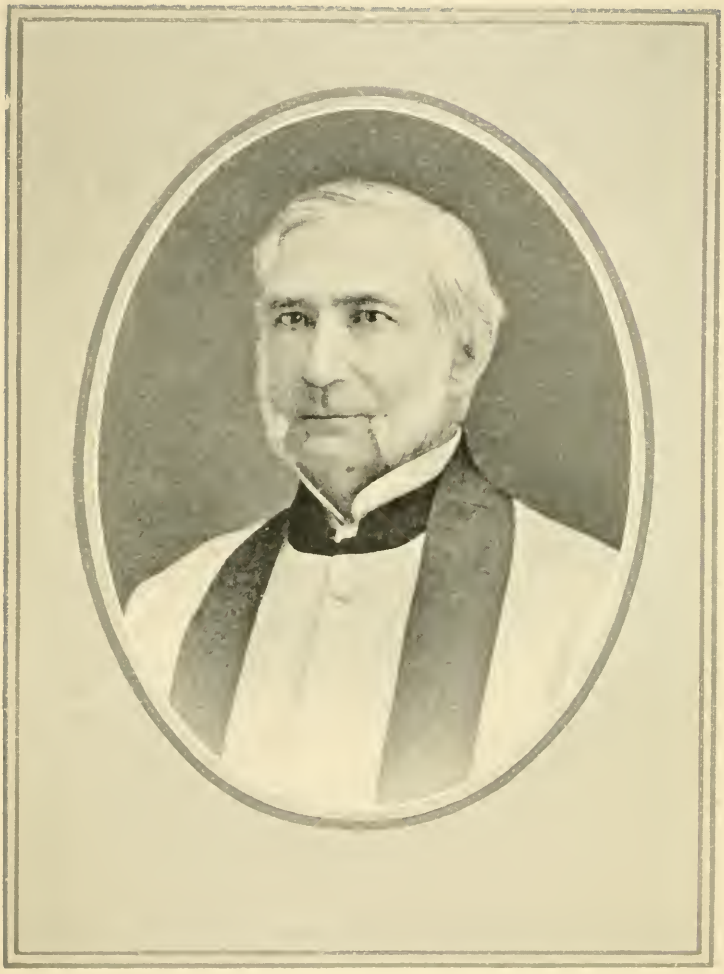


THE REV. JOHN HENRY BLACK

RECTOR 1851–1853

THREE MORE SHORT RECTORSHIPS.
1851-1855.

THE REV. JOHN HENRY BLACK—THE REV. EDWARD PURDON WRIGHT—THE REV. W. H. COOPER.

The next incumbent of the parish was the Rev. John Henry Black,[1] who entered upon his rectorship on October 10th, 1851,[2] and remained until June 12th, 1853.[3] An unusu-

1 The Rev. John Henry Black was born October 27, 1822, and graduated at Hamilton College, 1848, B. A., and afterwards M. A. He was principal of the Erie (Pa.) Academy, 1848-1851, when he accepted the rectorship of Christ Church, Williamsport, Pa., 1851-1853. After leaving Williamsport he was rector of Zion Church, Belvidere, and St. John's Church, Somerville, N. J., 1853-1857; St. Paul's Church, Sing Sing, N. Y., 1857-1862; Trinity Church, Newport, R. I., 1862-1865; St. John's, Erie, Pa., 1866-1868, and Trinity Church, Renovo, Pa., 1874-1881. He resided at Williamsport, Pa., from 1869 to 1888, but in the latter year removed to Washington, D. C., where he continued to reside until his death, August 17, 1893.

While at Williamsport he married, November 3, 1853, Caroline Campbell, daughter of Francis C. (Vestry's Warden) and Jane Campbell.

He was for several years a trustee of the General Theological Seminary, New York, and was Dean of the Convocation of Williamsport 1880-1885. He was a man of marked administrative capacity, of wide and deep learning, especially in the classics and in the history and exegesis of the Bible. He published no books, but was much occupied in the later years of his life in the preparation of lectures on various topics for theological students and classes and occasional papers for clerical clubs and meetings. [Ed.]

2 Mr. Black accepted the rectorship with the understanding that his connection with the parish was not to be of lengthy duration. The financial difficulties under which the parish labored during his rectorship are noted in "Summary Notes: 'The Money Problem.'" The first minute book of the Vestry was commenced during Mr. Black's rectorship. [Ed.]

3 The Parish Guide (February, 1870) is apparently in error perhaps by a typographical slip, in giving June 11 as the date.

ally large confirmation class marked this period, eleven persons being presented for the apostolic rite on the 21st of July, 1852. Among these were two who subsequently became prominently active in the life of the parish—Oliver Watson, Esq., and Miss Elizabeth W. Hepburn, afterwards Mrs. Valentine S. Doebler, the latter of whom is still an active communicant.[1] Before leaving Williamsport the marriage of Mr. Black and Miss Caroline Campbell, daughter of F. C. Campbell, Esq., Vestry's Warden, was solemnized by his successor, the Rev. Mr. Wright.

Mr. Black was succeeded by the Rev. Edward Purdon Wright,[2] of Burlington, New Jersey, who was called to the

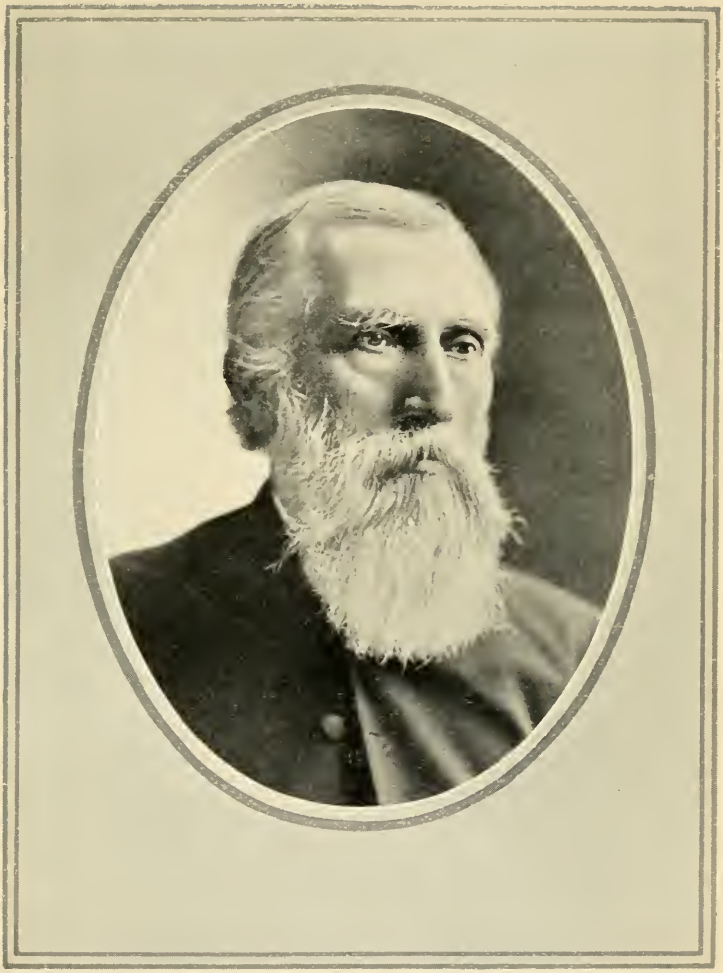
[1] Mrs. Doebler has since died (May 25, 1907,) at the age of 75 years. [Ed.]

[2] The Rev. Dr. Edward Purdon Wright was born in Lincolnshire, England, April 25, 1825. He was the eldest son of the Rev. Robert and Eliza (Purdon) Wright, the former a native of Ireland, the latter of Wales.

Dr. Wright was educated at Trinity College, Dublin, Ireland, and graduated from Burlington College, N. J., in 1853, having been ordained deacon by Bishop Doane in the previous year. He was advanced to the priesthood in 1853, and was acting rector of Burlington College at the time he came to Christ Church, Williamsport. He tendered his resignation six months from that date (April 3, 1854), to accept the rectorship of St. John's, Pequa, and St. Mark's, Honeybrook.

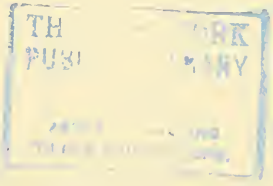
During the next twenty years Dr. Wright had numerous charges. He was in Nashua, N. H.; at Christ Church, Waukegan, Ill.; St. James's Church, Cincinnati, Ohio, and Christ Church, Dayton, Ohio. In both his Ohio parishes new churches were built under his supervision, that in Dayton costing $50,000. He went to Milwaukee in 1873, and for seventeen years labored in the State of Wisconsin, chiefly in missionary fields, but in 1890 (?) was rector of Trinity, Wauwatosa, a parish founded by him. In 1889 he was appointed chaplain of the National Military Home for Disabled Veteran Soldiers, which position he held until his death, January 25, 1910, at the age of eighty-five.

Dr. Wright married, in 1846, Mrs. S. P. Coryell, of Philadelphia, who died in 1884, and in 1885 Miss Georgia Bennett, daughter of C. W. Bennett, former Sheriff of Waukesha County, Wis., who survives him. He was interested in Masonry, being a thirty-second degree member of the Ancient and Accepted Scottish Rites. [Ed.]



THE REV. EDWARD PURDON WRIGHT, D. D.

Rector 1853–1854



rectorship October 3d, 1853,[1] and entered at once upon his duties.[2] At the end of three months Mr. Wright records with devout thankfulness to Almighty God that the congregations had steadily increased, the church being frequently filled completely, and that the Sunday School, which seems to have run down previously very much, had also steadily increased in numbers and efficiency, from 9 teachers and 27 scholars to 13 teachers and 59 scholars. When Mr. Wright resigned, April 3d, 1854,[3] the number of scholars had increased to 65, and subscriptions amounting to about $1,500 had been made for the erection of a "parsonage house."

The Vestry were using commendable exertions to hasten the accomplishment of this project. They took their first action looking to this end on the 23d of January, 1854, and at a meeting held the following month, the plans of Mr. James Damant, a member of the Vestry, were approved, and it was resolved to build a house at a cost not to exceed $2,200, which was to be completed by the first of the following October. Thomas Throp proposed to build the parsonage for $2,195 and the old house on the lot, and offered to make a contribution of $50 toward the building. Before the completion of this structure, which was delayed beyond the expected time, the Vestry felt obliged to borrow $1,000, and place a mortgage on the house, so that when Mr. Cooper, the next rector, was able to report the structure completed, it had cost $2,250, besides some $150 for extras, fencing, etc.; and upwards of $973 was yet due on it. Mr. Cooper described the rectory as "a beautiful and commodious parsonage of brick," such as "would do credit to many a more extensive and more wealthy parish."

1 The Parish Guide (February, 1870,) says October 10, 1853.

2 Mr. Wright was guaranteed $400—plus "any sum arising from rent of house on parsonage lot till 1st of April next ensuing." [Ed.]

3 Mr. Wright's resignation was accepted, then declined and a new financial proposition made to him, but under date of April 11, 1854, Mr. Wright advised the Vestry that "under all the circumstances of the case," and in the true interests of the parish, he deemed it his duty to sever his connection with Christ Church. [Ed.]

Some $1,000 had been raised within the borough for this object, and only about $200 had come in from outside.

After Mr. Wright came the Rev. W. H. Cooper,[1] who assumed the rectorship on September 17,[2] 1854. Mr. Cooper was an Englishman, whose orders appear to have been conferred either in England or the Colonies. The salary guaranteed Mr. Cooper by the Vestry was $500 a year, besides $100 for expenses of removal, and the use of a parsonage house, with the free use of a dwelling until the same should be completed. Although this salary was paid punctually, Mr. Cooper tendered his resignation on the 20th of July, 1855, ten months after he came, because the Vestry felt that they were unable to raise the amount of the salary for another year. Doubtless the burden of building the rectory had exhausted the financial ability of the congregation.[3] The parish had suffered much from vacancies occasioned by frequent clerical changes. The church had been closed for three months prior to Mr. Cooper's

[1] In the Journal of the Proceedings of the Seventieth Convention of the Protestant Episcopal Church in the Diocese of Pennsylvania, May, 1854, Mr. Cooper reported that in the June previous he had taken charge of the parish of Tamaqua, with Tuscarora annexed, but on invitation of the Foreign Committee of the Board of Missions to undertake a mission to Rio Janeiro, had resigned in the succeeding October. The steamship in which he sailed, the "San Francisco," was wrecked, many lives being lost. Mr. Cooper and his family, after suffering extreme hardships, were ultimately carried to New York, and he, on account of his shattered health, released from his engagements by the Foreign Committee. He visited churches in the South and West in the interest of South American Missions and resumed parish work. The records show he served at the following places: Williamsport, Pa., 1854; Tuscarora, Pa., 1854; Tiffin, Ohio, 1857; Waukegan, Ill., 1861; Chicago, Ill., 1862; Belvidere, Ill., 1866; Lockport, Ill., 1869; and Mount Pleasant, Iowa, 1871. While at Mt. Pleasant Mr. Cooper experienced doubt as to the truth of certain theological dogmas and seceded to the Reformed Episcopal Church. He signed his report in the "Journal" of 1854, William H. Cooper. [Ed.]

[2] The Parish Guide (February, 1870,) says September 14th.

[3] On July 14th the Vestry reluctantly notified Mr. Cooper they could, if certain persons continued subscriptions, pay $400—if not, then but $350. Such a reduction could have but one result. [Ed.]

coming, and for the preceding four summers. It was acknowledged that the field was a hard one, but the completion of the Sunbury and Erie Railroad and of the Williamsport and Elmira Railroad, each having a terminus in the borough, led to the hope that the church would soon profit by the increase of population and extraordinary impetus to trade in this region which were already being manifested. These hopes seem to have been largely realized, for with the rectorship of the Rev. Richard Channing Moore we enter upon an era of increasing strength and prosperity that has continued unabated to the present time.

As we are now about to enter upon another epoch in the history of the parish, it will be interesting to note some of the statistics that mark the close of Mr. Cooper's rectorship. The parish in 1855 embraced 24 families, including 95 persons, "belonging to the Church, besides numerous occasional worshippers." The communicants numbered 38. The whole number of persons baptized during the preceding fifteen years was 68; confirmed during the same period, 30. There were about 45 scholars in the Sunday School, besides a Bible class taught by the Rector, comprising 17 members, "besides stragglers." An offering of $15 for foreign missions made some time between September and May deserves a special note of admiration.

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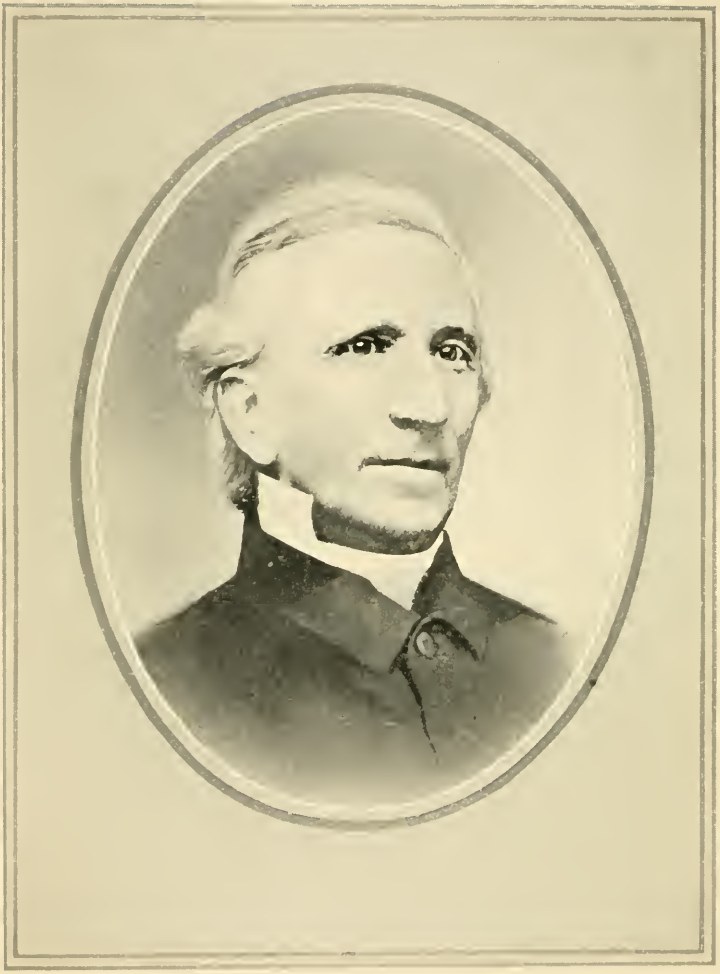

THE REV. RICHARD CHANNING MOORE

RECTOR 1855–1865

MR. MOORE'S RECTORSHIP.

1855-1865.

The Parish School—First Steps Towards a New Church.

Mr. Moore, the namesake of his father, the second Bishop of Virginia,[1] entered upon his duties on the 20th of October, 1855, and ministered here until about October, 1865.[2] The Vestry asked the Diocesan Missionary Society to continue its

1 Whose portrait can be seen in the Guild Room of the Parish House.

2 The Rev. Richard Channing Moore, born in New York, Oct. 16, 1810, was the son of the Rt. Rev. Richard Channing Moore, the second Bishop of Virginia and the fourteenth in the succession of the American Episcopate.

He graduated, from Trinity College, Hartford, Conn., A. B., 1829, M. A., 1834; and from the Theological Seminary of Virginia, 1832. He was ordained deacon 1832 and priest 1833, his first work being as assistant minister at St. Andrew's Church, Philadelphia, under his cousin, the Rev. Dr. Bedell. He was rector of St. John's Church, Elizabeth, N. J., from 1837 to 1855, in which year he accepted the call to Christ Church, Williamsport. While at St. John's his ministry was so effective that a considerable enlargement of the church edifice was necessary: "An addition of eight feet was made to each side of the house, and the interior was wholly renewed." After his resignation from Christ Church, in 1865, he seems, owing to his impaired health, not to have again undertaken active work. His death occurred in Williamsport, May 21, 1865.

Mr. Moore married Miss Julia Richardson, of Philadelphia, by whom he had issue: 1, Julia Grant; 2, Richard Channing; 3, Gregory Townsend Bedell; 4, Gertrude; 5, Samuel Grant; 6, Sarah Virginia; 7, Mary; 8, Emily Salter; 9, Fannie.

In 1901 his son, Mr. G. T. Bedell Moore, placed a window of the "Good Shepherd" to his memory in Christ Church. The memorial chapel of St. John's, also given by Mr. G. T. Bedell Moore, the ground for it and the parish house, and the various memorials in the chapel itself, gifts of his widow, daughters and sons, and Mr. Lutcher, are described in the chapters, "Mr. Jones' Rectorship," and "Summary Notes: 'St. John's Chapel.'" [Ed.]

aid toward the support of the rector, as it had been doing heretofore, themselves pledging him $400 salary and the use of the rectory, and agreeing to his giving one-fourth of his time to services at Lock Haven.[1] There was a recently formed congregation there, to which Mr. Moore gave a few services, after which the infant parish secured a rector for itself. Mr. Moore also for a time held services regularly at Northumberland. His first report about Christ Church, Williamsport, breathes a hopeful tone throughout. Although the winter had been severe, the services had been regularly held, with an encouraging attendance. Measures had been adopted to repair the church building and to pay off the debt of $1,000 on the rectory. The expense of the former was undertaken by a single member of the Vestry, Judge Maynard, and amounted to about $350. Gas was introduced into the rectory in 1856-7, and the debt completely wiped out. Mr. Moore aroused the Sunday School to considerable interest in missions, and for a time received an average contribution of a dollar a Sunday for this great work of the church, and in 1858 he reports "contributions for missions and other objects about $100." The Sunday School offering the next Christmas was for foreign missions and amounted to $39.66. Through the assistance of friends in Philadelphia and elsewhere, the church was furnished with a fine bell and a handsome marble font. In 1858-9 gas was introduced into the church and water into the rectory, at an expense of about $250, which was met by the receipts of a fair. During the same year Mr. Moore had started a Female Boarding and Day School, which had a flourishing existence for several years. A number of well known ladies still living in Williamsport received a portion of their education in this institution.

Several of the items in Mr. Moore's report of 1861 are noteworthy. Twenty-five persons had been baptized during the year, 13 presented for confirmation, and the number of communicants had risen to 57. The Sunday School work

[1] The Vestry hoped that the Lock Haven congregation would assist Mr. Moore financially. [Ed.]

showed a great advance. There were 25 teachers and 150 scholars. These were divided between two schools, for a second Sunday School had been started during the year in the neighborhood of Elmira and West Edwin Streets. Beginning about the first of the following year, Mr. Moore held monthly service there, besides the weekly Sunday School, and this arrangement continued until December, 1864, when both school and services had to be discontinued because the building was no longer available. The parish in 1861, moreover, was again entirely out of debt and had just become self-supporting. The Sunday School that year gave nearly $40 to foreign missions. Services were now held twice on Sundays, every Wednesday, and daily during Lent. The rector's salary was $650, and there had been contributed to other objects about $300. That was a bright and hopeful year. It will be interesting to note here the names of the Vestrymen through whose co-operation so much had been accomplished. They were Messrs. F. C. Campbell, Rector's Warden; Lester Griswold, Vestry's Warden; James H. Perkins, P. Noland, Oliver Watson, John W. Maynard, James Damant, John White, and E. C. Johnson.[1] The last named was the brother of the Rev. Alfred Evan Johnson, who at a later period became *locum tenens* of the parish.

On Whitsun Monday, May 25th, 1863, the Rev. Mr. Moore started a parish school with divine service in the church. Twenty-nine scholars were enrolled, most of them being boys between five and twelve years of age. Besides their secular studies, the children were taught the doctrines of religion as held by the Church, and were catechized weekly by the Rector. The successive teachers of this school were, (1) Miss Susan M. Sayre, from May to December, 1863; (2) Miss Sallie R. Lloyd, from December, 1863, to December, 1864; (3) Miss Fanny Bailey, from December, 1863, (?) to ———; (4) Miss ——— Williams, from ———, to April or May, 1866; (5) Miss Mary Elizabeth Chubbuck, from September, 1866, to the spring of 1868, and (6) Miss Sayre again from the fall of 1868 until the school closed. A short service

[1] This is the Vestry elected Easter, 1861. [Ed.]

with the children of the school was held every morning during the mild weather, and the ordinary sessions appear to have been held at first in the basement. Afterwards, November, 1864, a small brick house at the rear of the church lot was purchased by the Vestry at a cost of $800, and used for both the weekday and Sunday Schools. In 1864 the average attendance at the parish school was 40 scholars. This school continued to flourish during the rectorships of Mr. Wadleigh and Dr. Paret, the former of whom reported 50 scholars in attendance.

Mr. Moore was very anxious to secure better accommodations for his growing work, and labored strenuously to this end for several years, but without attaining his great desire. It was not until his successor entered upon the incumbency of the parish that the Vestry bestirred itself effectually in this direction. Mr. Moore's first move for a new church was on Thanksgiving Day in 1862, when he called a parish meeting to "take steps towards church improvement," by either remodeling the present structure or erecting a new one. No decisive action was taken at this time, however, although Judge Maynard offered to subscribe $1,000 towards a new church, and Mr. Peter Herdic was willing to be one of six persons to bear the expense of building it. The indecision of the congregation was due to a sharp diversity of opinion as to the location of the church, some desiring to have it on a more central—that is, a more westerly—site, and others preferring to have it remain where it was. This disagreement was so pronounced and prolonged that it greatly jeopardized the prosperity of the parish, and even for a time hindered its growth. Nearly four years passed by before the Vestry decided to build, and in the meantime Mr. Moore had been succeeded by Mr. Wadleigh. In the spring and summer of 1864, (the Rev. Mr. Moore still being rector), by means of two concerts and a fair, the sum of $1,400 was realized towards the building.

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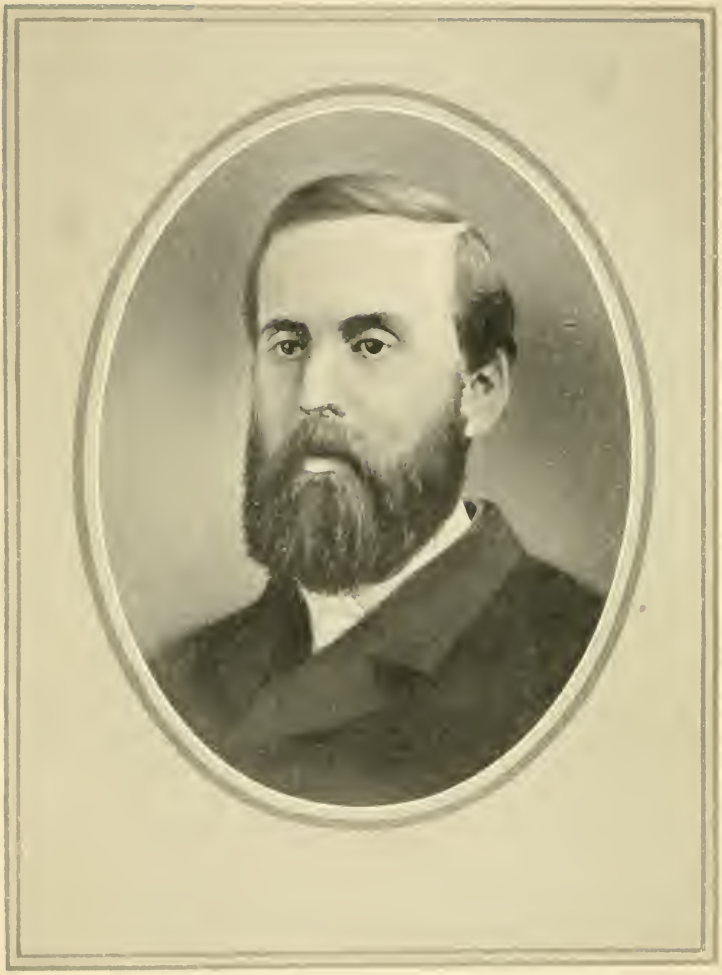

THE REV. ALBRA WADLEIGH

RECTOR 1866 1869

MR. WADLEIGH'S RECTORSHIP.

1866-1869.

THE NEW CHURCH BEGUN—THE BEGINNINGS OF ST. MARY'S.

In the spring of 1865 Mr. Moore notified the Vestry of his desire to sever his relation with the parish. His salary, which the year before had been raised to $800 in accordance with the recommendation of the Bishop's convention address, was now $400 in arrears, but this was all paid before he left Williamsport in the fall.[1] For several months after his departure the church was again closed, except for occasional services, but in February, 1866, the Rev. Albra Wadleigh,[2] Rector of St. James's Church, Muncy, was chosen to the vacant rectorship, at a salary of $1,000 and rectory, and entered upon his duties the following April (Easter Day). The Sunday School, however, in the meantime, had continued its sessions

1 The Vestry made a special assessment on the pewholders of an amount equal to the sum due Mr. Moore. [Ed.]

2 The Rev. Albra Wadleigh was born July 3, 1833, in Biddeford, Me. He was the son of Albra Wadleigh, a native of South Berwick, Me., and his wife, Eliza (Brewster) Wadleigh, a descendant of Elder William Brewster of the Pilgrim Fathers.

Originally Congregationalist, the family was brought into the Church by the Reverend, later Bishop, Horatio Potter, by whom Albra Wadleigh, as well as the other children, was baptized. The Wadleighs moved to Boston when Albra was but one year old, and he was educated at the Boston Latin School and Harvard University, class of 1854. While at Harvard he was class poet, and a member of the Hasty Pudding as well as of the other clubs of that time.

In 1854 he entered the General Theological Seminary, and was ordained deacon by Bishop Horatio Potter in 1857. In September of the same year he assumed charge of St. James's, Muncy, and was advanced to the priesthood by Bishop Bowman, Assistant Bishop of Pennsylvania, in St. Philip's Church, Philadelphia, in 1859. On June 27, 1861, he married Emily, only daughter of Francis William

and maintained its membership, under the superintendency, first of Mr. G. T. Bedell Moore, and afterwards of Mr. J. J. Crocker, who retained charge till Mr. Wadleigh assumed the duties of the rectorship.

An event of local importance and diocesan interest had taken place just prior to the beginning of Mr. Wadleigh's incumbency. This was the erection on Vine Street, above Maynard, in the fall of 1865, of a new church building known as "Trinity Chapel." Several families withdrew from Christ Church to form this congregation, among whom were those of Peter Herdic[1] and H. F. Snyder, who had been among the most active members of this parish. The Rev. H. S. Spack-

Rawle, the ceremony being performed in St. Mark's Church, Philadelphia.

Mr. Wadleigh's rectorship of St. James's, Muncy, lasted nine years, during which time the beautiful gothic church was built. He also held services at Derry, now Exchange, and started missions in a school-house at Halls, just across from the present railroad station; in a log school-house six miles back in the hills, known as DeWalt's school-house, and at Montoursville.

Upon accepting the rectorship of Christ Church, Williamsport, Easter, 1866, he was obliged to give up the missions at Halls and DeWalt's, but continued that at Montoursville, where he afterwards built a pretty church.

Before coming to Williamsport Mr. Wadleigh, in 1864, obtained a six months leave of absence to go to the front with the Sanitary Commission. He was sent to City Point, near Richmond, and was himself attacked by the fever so prevalent in the army. After some months' illness he recovered, and traveled in the interests of the Commission.

It was but a little over a year after the commencement of Mr. Wadleigh's rectorship, when the cornerstone of the new Christ Church was laid, June 27, 1867, and on the same day he had the gratification of also seeing laid the cornerstone of the Church of Our Saviour, Montoursville, where he had labored so faithfully.

The history of the Wadleigh Memorial Chapel, (St. Mary's), is told in the text of these chronicles.

Mr. Wadleigh resigned, April 1, 1869, to become rector of St. Luke's, Germantown, Philadelphia, where he continued until his death, May 25, 1873.

[1] Later, 1871-6, the mission was replaced by the present stone church at the sole cost of Mr. Herdic. [Ed.]

man became the rector of the new congregation, which thus began an independent career, and has since become our strong sister parish up town.

When Mr. Wadleigh became rector of Christ Church it was decided, in deference to his wishes, to make it a "free church." On no other condition would he accept the rectorship. From that time for a period of some forty years, notwithstanding the industrial and commercial vicissitudes of the community, including three periods of general financial panic, and two disastrous visitations affecting the prosperity of the whole city, the parish was supported by the weekly offerings of the congregation. "Rich and poor meet together: the Lord is the Maker of them all." Soon after his coming, as yet more effectually to break up the exclusiveness of the "pewed-church system," Mr. Wadleigh had all the doors of the pews removed.[1]

Almost immediately after Mr. Wadleigh came active steps were taken to build a new church. On June 11, 1866, the Vestry resolved to enter upon the undertaking, and on the 31st of August a Ladies' Aid Society was organized to meet weekly and to work "for the benefit of the Church." The guild known by the same name to-day was not formed till nine years later. The first officers chosen were: Mrs. J. Smeeton, President; Mrs. V. S. Doebler, Vice-president, and Mrs. Dr. W. F. Logan, Treasurer.

Mr. Lester Griswold, who had been Vestry's Warden since

[1] The Rev. Robert W. Grange, D. D., now Rector of the Church of the Ascension, Pittsburg, tells how at Mr. Wadleigh's request he accompanied the latter to the church from the adjoining rectory one summer day and assisted the rector to take off the doors and store them in the cellar. Dr. Grange was at that time a student at Racine College, and when the students returned in the fall, the professor of Latin, on the first morning of the new term, invited them to tell what they had been doing during the summer. Mr. Grange told how he had helped the Rector of Christ Church remove the pew-doors and how astonished and indignant the congregation were on the following Sunday. Whereupon the old professor tittered in his peculiar way and remarked, "I suppose they all exclaimed, Proh pudor" (pew-door)! (Oh, for shame!)

1854, died January 9, 1867; and Mr. Francis Campbell, who had been Rector's Warden since 1855, died April 21, 1867. Major James H. Perkins[1] was elected to succeed the former and Mr. Oliver Watson[2] was appointed by Mr. Wadleigh to succeed the latter.

1 Major James H. Perkins was born in South New Market, Rockingham County, N. H., March 13, 1803. In 1830 he moved to Philadelphia, where, rising from a journeyman in a factory, he became a member of the firm operating it, and retired with a fair-sized competency in 1844. He moved to Williamsport in 1845 and immediately became affiliated with the lumber interests. In 1849 he built the first boom in the Susquehanna, which, proving a success, enabled him to organize a stock company which built the celebrated boom in 1850-51. He retired in 1870. He was one of the founders of the Williamsport Hospital and president of the Board; a member of Select Council for several terms and also president of that body; a director of the West Branch Bank, and interested in the Wildwood Cemetery Company. His title of Major was derived from his connection with the 24th Pennsylvania Militia, of which, in 1842, he was elected major.

On July 30, 1844, he married Mary Jane, daughter of Joshua Smythe, of New Hampshire. He died without issue July 15, 1893. He was a member of the Vestry from 1852 (?) to 1893, and Vestry's Warden 1867-1893. In 1885 Major Perkins placed a window in the church to the memory of his wife, who died May 1, 1884. Subsequent to his own death a tablet to his memory was placed beneath the window. [Ed.]

2 Oliver Watson was born November 10, 1811, in Loyalsock Township, Lycoming County, Pa. His boyhood was spent with Colonel John McMeen, his maternal uncle, who had settled on the "Long Reach" a few miles west of Williamsport. In 1826 Colonel McMeen moved to Waterville, where Mr. Watson, in 1830, served an apprenticeship of two years at a trade; and, after attending school for some time, in 1834 taught school for six months. He next took charge of a school near the residence of the Hon. George Crawford, and being advised to study law, came to Williamsport, entered the office of the Hon. James Armstrong, and was admitted to the bar of Lycoming County in 1837. While reading law he served as clerk in the office of the County Commissioners, but resigned that position in 1838 to accept the appointment of County Treasurer, which office he held for three years. In 1841 Mr. Watson entered into law partnership with the Hon. John W. Maynard, under the firm name of Maynard & Watson. He retired from the

Two lots at the corner of East Fourth and Mulberry Streets, 104 by 208 feet, were purchased in 1866 of Lewis McDowell for $4,000. The plan of the church, designed to seat 500 people, was drawn by J. F. Miller, of New York City. The estimated cost of the building was $30,000, but because of the unsuspected costliness of the stone and labor, the amount actually expended before the church was ready for use was about $40,000, and this without the upper portion of the tower. The building committee consisted of the Rector (the Rev. Mr. Wadleigh) and Messrs. John White, James H. Perkins, Oliver Watson, James V. Brown, James Damant, and James Rawle (the brother-in-law of Mr. Wadleigh).

The corner-stone of the new structure was laid on the morning of Thursday, June 27th, 1867. The Sunday School children formed a procession and marched to the place, carrying appropriate banners and devices. They are said to have made a fine appearance. The stone was laid by Bishop Stevens, who also made an address. Other addresses were delivered by the Rev. Edwin N. Lightner, the founder of the parish, and the Rev. Mr. Wadleigh, the then rector. Seven others of the clergy were present, namely, the Rev. H. S. Spackman (Trinity, Williamsport), the Rev. G. W. Shinn (Lock Haven), the Rev. G. P. Hopkins (Troy), the Rev. J. N. Spear (Shamokin), the Rev. A. R. Brush (Muncy), the Rev. Mr. Johnson, and the Rev. T. H. Cullen (Bloomsburg). Under the

firm in 1848 and associated with himself A. J. Little. Mr. Little retired from the firm two years later and Mr. Watson practiced alone till 1856. He was then elected president of the West Branch National Bank; was president of the Market Street Bridge Company, and had numerous financial interests. For some years prior to his death he was almost totally blind.

On November 16, 1843, Mr. Watson married Marietta, daughter of the Hon. David Scott, by whom he had eight children. He died September 1, 1882.

Mr. Watson was a member of the first Vestry of Christ Church and served continuously till his death. In 1855 and again in 1860 he was Secretary and Treasurer, and from 1867 to 1869 Rector's Warden. His son, William S. Watson, was also a member of the Vestry, 1878-1882.

corner-stone was placed a box containing a Bible, Book of Common Prayer, some copies of Church papers, and other articles.

Mr. Wadleigh in 1865, before coming to Williamsport, had started to hold services in Montoursville, where he subsequently purchased a lot and built the present frame church seating 250 persons. He continued to hold services there after he became rector of Christ Church, and was followed in this by Dr. Paret.

In 1868 the Vestry of this parish received by deed from Mr. Samuel Lloyd, whose name is familiarly associated with that part of the city known as "Lloyd's Addition," the gift of a corner lot 50 by 100 feet, in what Mr. Wadleigh described as "a neglected but rapidly increasing part of the city." This lot was on the north-west corner of Almond and Meade Streets. A small frame chapel was at once erected here, and a school started. At the end of the first year of this school Mr. Wadleigh reported 18 teachers and 150 scholars as belonging to it. The Rev. Samuel Earp became associated with Mr. Wadleigh as his assistant, for six months, July 5, 1868, to January 1, 1869, and it was largely due to his enthusiastic and painstaking efforts that the mission school and first services were successfully begun in November, 1868. This earnest man labored with great vigor to bring together the children of the neighborhood, which was then an unpaved and swampy region, where rubber boots were essential for comfortable locomotion. Many of the children gathered by Mr. Earp were strangers to the names of God and Jesus except in profanity. Among the earnest lay workers in this noble mission of the parish in those early days may be mentioned the following Church-folk who are still actively identified with Christ Church: Mrs. V. S. Doebler, who taught the "infant school;" Col. Embick, Mrs. Cyrus Heller, Mr. and Mrs. J. B. Dayton, the former of whom was for some time superintendent of the school, Mr. J. J. Crocker, Mr. J. E. Jones, Mrs. C. V. Runkle, Mrs. George E. Shiffler, Mrs. C. M. Renaut, Mrs. A. M.

Ganoung, Mrs. A. P. Perley, and Miss Elizabeth Logan.[1] Thus was started the work which has since become St. Mary's Parish.

After Mr. Wadleigh had left the parish, Dr. Paret, in February, 1870, noted a membership of 12 Sunday School teachers and 100 scholars, with an average attendance of 60. He made it a point to be present every Sunday at 2:30 and to impart "systematic instruction" after Evening Prayer.

Mr. Wadleigh's rectorship was notable for the achievements already recorded, and also for the influence of his strong and manly personality upon young men. He seems to have had exceptional power in winning and holding men, and from this time dates the earnestness of many of our most loyal and intelligent Churchmen of to-day. It is to be here remarked also that with his ministration may be said to have begun that era of "good Churchmanship" which has since characterized the parish. Since then the persistent type of teaching and practice has been what is commonly called "Moderate High Church."

The late Mr. J. J. Crocker records that "Mr. Wadleigh preached but once in my recollection in the high pulpit of the old church, and *that* on the occasion of his first visit; and never used the black gown, while Mr. Moore was accustomed to its use. Mr. Wadleigh preached extempore."

Mr. Wadleigh resigned his rectorship here, to take effect April 1st, 1869, in order to accept that of St. Luke's Church, Germantown.

[1] Since the above paragraph was written Colonel Embick has removed to New York City, and Mesdames Dayton and Doebler and Messrs. Crocker, Jones and Dayton have been called to their rest.

[illegible]

THE RT. REV. WILLIAM PARET, D.D., LL.D.

RECTOR 1869 1876

DR. PARET'S RECTORSHIP.

1869-1876.

DIVISION OF THE DIOCESE—THE PARISH IN PROSPERITY.

The Rev. Wm. Paret,[1] D. D., of Elmira, N. Y., was promptly elected rector at a salary to be not less than $2,000 a year and the use of the rectory, and entered upon his duties May 1st, 1869. Obviously, the first work to engage his attention would be the completion of the church building. The Vestry secured permission from the Standing Committee of

[1] The Rt. Rev. William Paret, son of John and Hester Paret, was born in New York City, September 23, 1826. He prepared for college privately, and then entered Hobart College, from which he graduated in 1849 (D. D. 1867; LL. D. 1886). He was fitted for the ministry under the direction of Bishop William H. DeLancey, and ordained deacon in 1852 by Bishop Chase, acting for the Bishop of Western New York, being advanced to the priesthood in 1853.

In 1852 he was called to the rectorship of St. John's Church, at Clyde, N. Y., where he remained till 1854. For ten years from that date he was rector of Zion Church at Pierrepont Manor, N. Y., and from 1864 to 1866 of St. Paul's Church at East Saginaw, Mich. He then was rector of Trinity Church at Elmira, N. Y., but resigned to accept the call of Christ Church, Williamsport. When he resigned this charge he did so to become rector of the Church of the Epiphany, Washington, D. C., where he remained till 1884, when he was elected Bishop of Maryland. He was consecrated in Washington January 8, 1885.

Bishop Paret married, in 1849, Miss Maria G. Peck, and subsequent to her death, Mrs. Sarah Haskell (1900). He is the author of a number of works, among which are "St. Peter and the Primacy of the Roman See," "The Pastoral Use of the Prayer Book," "The Place and Function of the Sunday School in the Church," and "The Method and Work of Lent." By his counsel and influence a new Diocese of Washington was, in 1895, created out of the Diocese of Maryland, at which time he, in accordance with his prerogatives, chose the remaining Diocese as his own, in which he has been Bishop for twenty-five years. [Ed.]

the Diocese to sell or mortgage such property of the corporation as might be necessary to raise funds for the prosecution of the work already under way. At the same time it was resolved to build only a part of the tower for the present. The Dorcas Society in the meantime was raising money for the chancel furniture, and subsequently, at the suggestion of the Vestry, devoted what remained in hand towards the pipe organ. This was built by J. G. Marklove, of Utica, N. Y., at a total cost of $2,000.(?)

The first service in the new church, our present house of worship, was held on the morning of Christmas Day, 1869, the Rev. Dr. Paret officiating.

It is interesting to note that the first visitation of the Bishop (Dr. Stevens) to the new church was made on the evening of July 10, 1870, when he confirmed a class of 47. The first person on whom he laid hands on this occasion was Miss Elizabeth Logan. Here, too, should be recorded the equally interesting visit of the Bishop on Wednesday, October 12th, of the same year, when several persons were ordered deacons and several others advanced to the priesthood. Among the latter was the Rev. Arthur Brooks, Rector of Trinity Parish, whose brother, the already distinguished Phillips Brooks, of Boston, preached the ordination sermon.

The weekly routine of the parish at this time embraced services in Christ Church every Sunday at 10:30 A. M. and 7:00 P. M.; on the first Sunday in the month at 9:00 A. M.; every Wednesday, with lecture, at 7:00 P. M.; every Friday at 10:00 A. M.; on holy days at 10:00 A. M.; in the "mission chapel," every Sunday at 2:30 P. M.; Sunday School at the church at 9:00 A. M.; choir rehearsal, Wednesdays at 8:00 P. M.; sewing school at the chapel every Saturday at 2:00 P. M., and "friendly meetings" every Friday evening. The average attendance at the last named was 25 girls.

Summarized in a few sentences, the history of the present church building up to this time was as follows: It was first suggested by the Rev. Mr. Moore in 1862. The first contributions towards its erection came from two concerts and a fair

CHRIST CHURCH: INTERIOR

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held in the spring and summer of 1864, the joint sum of which amounted to about $1,400. On June 11, 1866, the Vestry decided to build. The corner-stone was laid by Bishop Stevens on June 27, 1867. When a memorandum of indebtedness was made the month after the church had been opened for service, it was found that $16,889 was due. Of course, the building could not be consecrated while this remained unpaid. The Vestry resolved to sell the old church and the school house for $5,000, which sum should be applied to the floating debt of the parish. Soon after this property was offered to the German Romanists for $6,000, but they refused to take it unless they could get the rectory too.

In 1869 or 1870 Dr. Paret had appointed Dr. William F. Logan[1] as Rector's Warden. Dr. Logan refusing a reappointment in 1873, Dr. Paret then appointed Mr. James Van du Zee Brown[2] as his successor.

1 Dr. William Fullerton Logan was born in Jacksonville, Westmoreland County, Pa., August 14, 1826, and prepared for college at Dr. McCloskey's Academy, at West Alexandria. After graduating from Washington College, Washington, Pa., he studied medicine at Freeport, Pa., under Dr. Borland, and then took the four years course at the Western Reserve Medical University, Cleveland, Ohio, from which he graduated in 1851. He practiced medicine for some years in Freeport, Pa., and for a short time in Watertown, Wis., moving to Williamsport in 1859, where he purchased a drug business, in which he continued till shortly before his death, December 20, 1892.

While in Freeport he married, April 29, 1851, Louisa Weaver, by whom he had three children, Harry W., Elizabeth and Mary Emily.

He was prominent in civic affairs; was president of the Wildwood Cemetery Company, a member of City Councils and twice elected Mayor (1867 and 1878). He was appointed a member of Governor Bigler's staff, with rank of Lieutenant Colonel, and during the Civil War acted as examining surgeon. He was interested in Masonry and a charter member of Baldwin II Commandery, No. 22, Knights Templar.

Dr. Logan was a member of Christ Church Vestry from 1863 till 1891. He was appointed Rector's Warden in 1869, 1870, 1871, and 1872, but in 1873 refused a reappointment.

2 James Van du Zee Brown was born in Hartford, Washington

An event of momentous interest to all our parishes and missions throughout the central part of the State was the division of the Diocese of Pennsylvania in 1871, and the erection of a new Diocese. This step had, of course, been under discussion for a long time. It was first brought forward in the convention of 1866, the year after the organization of the Diocese of Pittsburg. Owing to the absence of the Bishop (Dr. Stevens), on account of sickness, from this and the convention of the following year, the matter was postponed. In the meantime, however, a committee on division had been appointed, which reported in 1867, and was continued to the

County, N. Y., March 2, 1826. He was educated in the common schools of Washington County, and when 17 years of age learned the printer's trade. Upon his coming of age he, with his father, purchased a flour mill at Angelica, N. Y., but in 1851 moved to Wellsville, N. Y., where he immediately engaged in mercantile business. He moved to Williamsport in 1859, purchasing the Updegraff and Herdic flour mill, which he operated till 1866, when he sold out in order to devote his entire time to the lumber industry. As a member of the firm of Thomas & James Thompson, and later of Brown, Early & Company, he was exceedingly successful; but subsequent to 1881 his operations were confined to the West. In 1864 he became interested in the Williamsport Water Company (with which the Citizens Water and Gas Company is affiliated), and was made its president two years later. When he took charge the company financially was in a precarious condition, but under his guidance it soon became prosperous and continues so to this day under his nephew, Henry D. Brown, who succeeded to the presidency on his death. In 1861 Mr. Brown married Carile Cone Higgins, who died November 16, 1902. Mr. Brown survived his wife about two years, dying, without issue, December 8, 1904.

Mr. Brown was a vestryman of Christ Church from 1863 to 1904 (Rector's Warden 1873--1901; Vestry's Warden 1901-1904), but will live most prominently in the memory of the city as the donor of the magnificent endowed library that bears his name. The Rector of Christ Church is, *ex-officio*, a member of the library's Board of Trustees. Mr. Eckel was the first rector of Christ Church to sit on this Board, and in the chapter dealing with his rectorship more detailed mention of the library will be found.

A window to the memory of Mr. Brown was unveiled June 4, 1906. His nephew, Edmund B. Piper, was elected to the Vestry in 1904 and annually re-elected till he left the city in 1907. [Ed.]

next year. In 1868 the subject came up in dead earnest as a "burning question." The committee on division made an exhaustive report through the Rev. Dr. M. A. DeWolfe Howe. The action of the convention was spread over three days, during which the convention became deeply involved in various conflicting motions, amendments, and substitutes. The final outcome was the adoption of a resolution consenting to a division on the "fourteen county line," but with such impossible conditions annexed as practically to defeat the end in view. This failure Bishop Stevens deeply regretted, because of the serious impairment of his health. By his address of 1870 the subject was freshly introduced to the convention, and he specifically requested the division of the Diocese. The question of the dividing line was, as is usually the case, the point of contention. This had occasioned defeat before, and the Bishop expressed himself ready to consent to any line of division, provided the original Diocese should contain not less than the five counties of Philadelphia, Montgomery, Delaware, Chester, and Bucks. It is interesting to learn that previously (April 22d) the Vestry of this parish had adopted a resolution that "the interests and growth of the Church imperatively require a division of the Diocese as at present constituted, and that it is the deliberate and earnest judgment of this parish that such division should be on the five-county line." The convention, acting on the Bishop's suggestion, adopted this line, and the division was finally effected by the consent of the General Convention in 1871. The Primary Convention of the new Diocese met in St. Stephen's Church, Harrisburg, on the 8th of November following. Our parish was represented by the rector (the Rev. Dr. Paret) and Messrs. James H. Perkins, John White, and Oliver Watson. The Lord Bishop of Lichfield (Dr. Selwyn), the Very Rev. Dr. Howson, Dean of Chester, and two other English priests, were honored guests of the occasion, the Bishop of Lichfield preaching the sermon. The name of "Central Pennsylvania" was selected for the new Diocese after a number of other names, including "Williamsport," had been rejected. The Rev. Mark Antony DeWolfe

Howe, D. D., of Philadelphia, and the Rev. George Leeds, D. D., of Baltimore, were nominated for the Episcopate, the name of the latter being placed before the convention by Dr. Paret. Dr. Howe was elected on the first ballot. His consecration took place in St. Luke's Church, Philadelphia, on the Feast of the Holy Innocents, December 28th, 1871, the Rev. Dr. Paret, rector of this parish, being one of his two attendant presbyters. Pledges amounting to $2,160 had been made in this parish towards the endowment of the Episcopate of the new Diocese. The first annual convention of the Diocese of Central Pennsylvania met in Christ Church, Williamsport, June 11-13, 1872.

During Dr. Paret's rectorship, besides the two Sunday Schools and the parochial school with 30 pupils, a sewing school with 35 pupils was carried on at the mission chapel (now St. Mary's) and a night school for men and boys, which numbered 40 pupils. On June 29, 1871, Dr. Paret organized "The Brotherhood of Christ Church," composed largely of young men, for the purpose of assisting the rector in Church work—a sort of anticipation of the Brotherhood of St. Andrew. Its first officers were the Rector and Messrs. Martin Powell, F. E. Gleim, and J. B. Dayton. Three months later it reported 19 active and 5 honorary members. By a system of district visiting, chiefly in the neighborhood of the mission chapel, the chapel attendance was much increased, and some of the members of the Brotherhood also assisted the Rector as teachers in the Mission Sunday School. By the efforts of this organization also a room at Fourth and Market Streets was secured, where a library and reading-room were established. The financial depression of the panic of 1873, however, brought this enterprise to an untimely end.

On January 16, 1871, a "Church School for young ladies, girls, and younger boys" was started at 118 Market Street, under the charge of Mrs. Richter. It was "under the pastoral control of the Rector of Christ Church, and subject in all things to his authority." The prospectus declared that "every care will be taken to insure ample and thorough instruction to all

the pupils, and to carry them on to any degree of advancement that may be desired. . . . . Religious truths will make part of the course of studies, and the pastor's influence be felt by his frequent presence."

The Dorcas Society was organized November 24, 1871, with Mrs. John White as president, a position which she has held continuously to the present time. This society was "to provide material, make or repair garments, and attend to their distribution among the needy, and also to attend to any needlework that may be asked of them for the use of the Church." Rooms were offered for the use of this guild by Mrs. Webb at 141 Pine Street. Soon after the meetings were held in the Vestry-room, and the next year in the Brotherhood rooms over the Post Office, on Market Street. The society was reorganized October 4, 1872, and the name changed to the "Ladies' Aid Society," by which it is still known. Its scope of work was broadened to include: "(1) Clothing and aid for the poor; (2) Altar-linen and surplices; (3) Care and improvement of the rectory; (4) Church and festival decorations; (5) Visiting of strangers, of new residents, of the sick and poor; (6) Sewing schools; (7) Special parish work under advice of the rector; and other kinds of work may be assumed from time to time." Each department was to be under two directresses appointed by the president. A "constitution" of eleven articles was adopted. (Parish Guide, October, 1872).

After more than 21 years of faithful service in various capacities—Clerk of the Vestry, Parish Treasurer and volunteer organist of the church—Mr. James Damant resigned these offices in April, 1873. From this time dates the incumbency of Mr. J. J. Crocker as Clerk (afterwards Secretary) and Treasurer, which continued to the time of his death, April 2, 1902, except that by resolution of the Vestry, May 4, 1897, the two offices were made separate and Mr. W. C. Robinson was then chosen to fill the position of Treasurer.

Although the church had been a "free church" since the beginning of Mr. Wadleigh's rectorship it was not until

Easter, 1873, that the "envelope system" of church support was introduced.

The professional services of a trained and experienced Church-musician were secured in the spring of 1873 in the person of Mr. Horace Hills, Jr., of Newport, R. I. Mr. Hills was paid a salary of $400 a year. He organized a double quartet, which continued to sing until the introduction of the vested male choir, Easter, 1888. Prominent among the members of the new choir in point of long and devoted previous service were Miss Marion G. Ruch, Mrs. A. P. Perley, Miss Elizabeth Logan, and Col. F. E. Embick. Judge Cummin was also a faithful member of the choir until his lamented death in 1889, a period of some 18 years. Under the skillful direction of Mr. Hills, the music of the services was greatly enhanced in dignity and beauty. In the summer of 1875, at his own expense, the organ was equipped with the water-motor, which is still in use, but which afterward came into possession of the Vestry by purchase from Mr. Hills.

Dr. Paret having been invited to the rectorship of the Church of the Epiphany, Washington, D. C., his resignation was presented to the Vestry on September 24, 1876, to take effect on the 4th of October. He was afterwards elected to the Episcopate, and consecrated Bishop of Maryland January 8, 1885.

The rectorship of Dr. Paret greatly strengthened the parish in every way. Prior to the financial depression of 1873, although the erection of the new church building had imposed a heavy burden of debt upon the parish, very large sums of money were contributed both for the reduction of this debt and for other objects. Altogether over $60,000 was given within a period of little more than seven years, an average of nearly $8,600 a year, besides $2,160 for the endowment of the Diocesan Episcopate in 1871, as noted above. Nevertheless, Dr. Paret declared in 1872, when the debt of the parish amounted to "some $12,000"—it had been $17,700 the year before—that "the financial prosperity of the parish is rather apparent than real." The salary of the rector for some years

was $2,400,[1] and throughout this rectorship liberal contributions were made for the maintenance of the mission chapel and other aggressive forms of Church work.

A few hundred dollars were gradually accumulated for a "House of Mercy," but eventually turned over to the building fund of the City Hospital when that institution was started.

In 1871 special offerings were made for the relief of sufferers by the Chicago fire, $186.00, and the forest fires in Wisconsin, $86.00, and Michigan, $86.10.

The corner-stone of the Church of the Good Shepherd, Upper Fairfield, in which the clergy and people of Christ Church have always taken a warm interest, was laid on September 12, 1874.

It is not only the financial figures, however, that bear witness to Dr. Paret's fruitful ministry, but those also which relate to the spiritual growth of the Kingdom. Among such items may be noted the fact that the sacrament of Holy Baptism was administered to 285 persons during this period, 193 were confirmed, and the number of confirmees increased from 124 in 1869 to 218 in 1873.

Almost immediately after the beginning of his rectorship the parish school took the form of a free night school for boys. In this Mrs. Paret was the chief teacher and had the help of others, but the school was soon abandoned.

[1] At a time of financial difficulty, Dr. Paret generously offered to accept a certain reduction in his salary, if absolutely necessary, sooner than abandon the work in which he was so interested. [Ed.]

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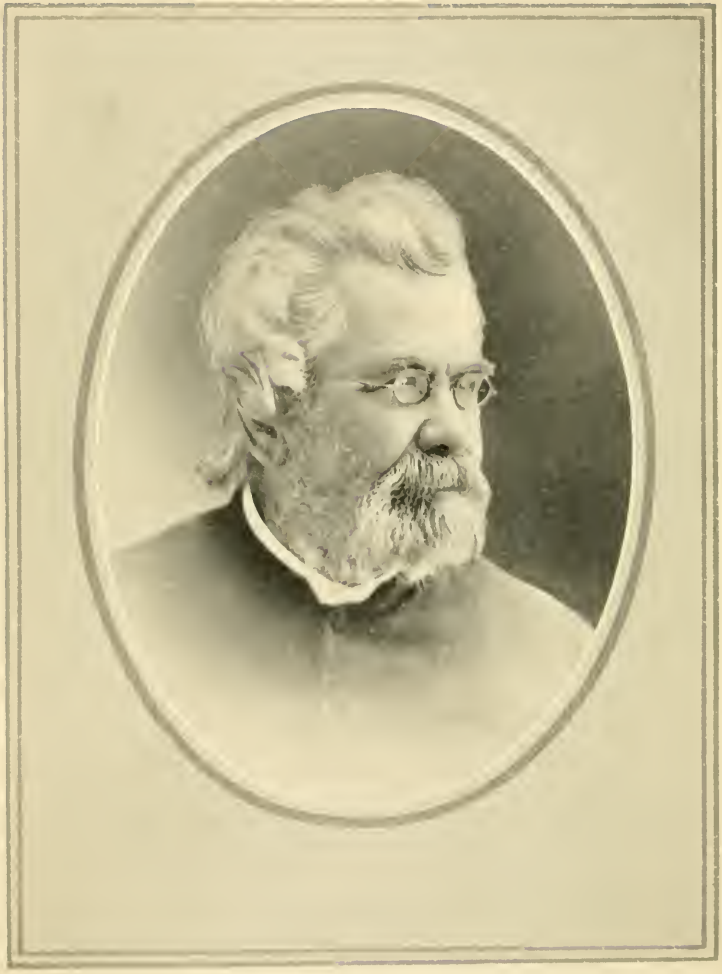

THE REV. JOHN HENRY HOPKINS, S. T. D.

RECTOR 1876 1887

DR. HOPKINS'S RECTORSHIP.

1876-1887.

EFFORTS TO DIVIDE THE DIOCESE—CONSECRATION OF THE CHURCH—THE PARISH BUILDING AND OTHER IMPROVEMENTS—DR. HOPKINS'S POSITION IN THE CHURCH.

The Rev. Alfred Evan Johnson was chosen *locum tenens* of the parish until Dr. Paret's successor should be selected and assume charge. On October 21, 1876, the Rev. John Henry Hopkins,[1] S. T. D., of Plattsburg, N. Y., was elected rector

[1] The Rev. John Henry Hopkins was born in Pittsburg October 28, 1820, his father being John Henry Hopkins, later Bishop of Vermont, of mingled English and Irish blood, and his mother, Melusina (Mueller) Hopkins, the daughter of a wealthy Hamburg merchant. To the strains of blood that were united in him was perhaps due the versatility for which he was noted. He accompanied his parents to Boston and then to Vermont, where at the age of 14 he was a "tutor in his father's Vermont Episcopal Institute," hearing classes in Latin and French and "doing his share of the flogging." He graduated in 1839 with honors from the University of Vermont, after which he assisted his father till the school was closed in 1840. He was a tutor to Bishop Elliot's sons in Savannah in 1843, and a reporter on the New York "Courier and Enquirer" in 1847, in which year he also entered the General Theological Seminary, graduating in 1850. He was ordained deacon by Bishop Whittingham, in Trinity Church, June 30, 1850, and resolved to devote his life to Church journalism. The "Church Journal," first issued in 1853 under his direction, was the child of this resolution and the first Church journal worthy of the name in the country. Till 1867, when, on the death of his father, he sold it, Dr. Hopkins used the "Journal" to advocate the Catholic faith as he perceived it. During the years 1868-1872 he devoted himself to writing the life of his father, and having been elected rector of Plattsburg, N. Y., was induced by the Bishop to consent to be ordained priest. His ordination took place June 23, 1872. He had in 1845 received his M. A. from his Alma Mater, and in 1873 (or 1874) he received from Racine College the degree of S. T. D. He resigned the rec-

at a salary of $2,000 and the use of the rectory, and a month later (November 19), having accepted the election conditionally, Dr. Hopkins made the parish a visit and preached in the church for the first time. He subsequently signified his full acceptance, and his rectorship began on the 10th of December.

In his biography we are told that "the people who came to the early celebration of the Eucharist that Christmas morning were surprised to see that so notorious a Ritualist as Dr. Hopkins had not changed the violet altar-cloth proper for Advent for a white one!"

At the instance of the new rector, steps were at once taken for the amendment of the parish charter, and a rearrangement of the lectern and choir seats was effected.

A subject in which Dr. Hopkins from the first evinced the liveliest interest and energy was the division of the Diocese of Central Pennsylvania. To this end he submitted to the Vestry in March, 1877, a letter which he purposed sending the Bishop, in whose statements he desired and secured the concurrence of the Vestry. Indeed, before he accepted the parish, on the occasion of his visit in November, he set forth his determination to endeavor to secure the division of the Diocese, and made it the condition of his acceptance that the parish should further his efforts, and also that Christ Church should be offered to the Bishop of the new Diocese for his cathedral. In the event of accomplished division Dr. Hopkins announced his intention to resign and leave the Diocese. Bishop Howe

torship of Plattsburg to accept the rectorship of Christ Church, which he resigned October 1, 1887, expecting to occupy a chair at the General Theological Seminary, but pending a decision in the dispute which arose in regard to the validity of his election, died at Troy, N. Y., August 14, 1891.

In addition to the "Church Journal," the "Life" of his father, etc., Dr. Hopkins was the author of a number of hymns and hymn tunes, and a designer of ecclesiastical ornament. It is, however, as a powerful and fearless controversialist in the American Church during a crisis of her life that he will probably be best remembered. [Ed.]

successfully thwarted all the efforts of Dr. Hopkins to secure division. To have created the Diocese of Williamsport would have required nearly doubling the assessment for episcopal support from fifty cents a communicant to about one dollar. Unfavorably as this was regarded in some quarters, in 1882, when it was voted to ask for an assistant bishop instead of dividing the Diocese, the assistant bishop's salary was fixed at $4,000, which required an assessment of one dollar and thirty-five cents!

The biography of Dr. Hopkins (by the Rev. Charles F. Sweet) records that when the parishes of the Diocese were asked by circular, "How do you think the need of more episcopal oversight can be supplied?" only ten per cent. of them replied, "By an assistant bishop," while eighteen per cent. replied, "By a division of the Diocese." Ignorant apparently of the stipulations made with the Vestry of Christ Church, by which Dr. Hopkins promised to leave the Diocese if it were divided, Bishop Howe and others suspected him of an ambition to become the first bishop of the new see.

Dr. Hopkins's efforts in this direction lasted for several years, and at one time seemed almost certain of success. He had secured pledges for the episcopal endowment fund amounting to about $30,000; but neither his arguments nor his energetic action could overcome the opposition of "the powers that be."

Energetic measures extending over many years for the extinction of the church debt were finally crowned with success and the consecration of the church made possible. Accordingly this beautiful and impressive ceremony took place on the 18th of June, 1879, nearly ten years after the church building had been first opened for divine service. The account of the consecration service, published in the "Gazette and Bulletin" the next day, is of such interest to-day as to deserve reproduction:

> "The consecration of Christ Church yesterday morning was one of the finest services ever seen in this city.
>
> At 10 o'clock the procession of Bishop and surpliced

clergy started from the rectory, left front, moving along Third Street to Academy, then to Fourth, and along Fourth to the church. On reaching the middle door of the church, the procession opened, and the Bishop—the pastoral staff being borne before him by the Rector of the church—advanced to the door, which was firmly struck three times with the pastoral staff. It was then immediately opened from within by the Wardens and Vestry, through whose double line the Bishop and clergy advanced. Owing to the Bishop's extreme hoarseness, the processional psalm was sung by the clergy, one of them taking the first half of each verse, to the Eighth Gregorian tone, first ending, with intonation; and the rest of the clergy responding, completing the melody of the chant; the organ and choir joining in at the Gloria Patri. The Wardens and Vestry closed in behind the clergy, and advanced as far as the rood-screen, where they remained standing until the Bishop and clergy were seated. The instrument of donation and request, signed by the Rector, Wardens and Vestry of the parish, and sealed with the parish seal, was then read by the Rector, the Rev. Dr. Hopkins, the Vestry still standing before him. As he handed the document to the Bishop the Vestry went to their seats. The Bishop proceeded with the consecration service, though able to articulate only with the greatest difficulty. The sentence of consecration was read by the Rev. Cyrus H. Knight, Rector of St. James's Church, Lancaster, Pa.

Morning Prayer was begun by the Rev. Edward M. Pecke, Rector of St. Clement's Church, Wilkes-Barre, the Rev. F. Duncan Jaudon, Rector of St. James's Church, Muncy, taking the psalter; the Rev. Geo. C. Foley, Rector of Trinity Church in this city, reading the first lesson; the Rev. Geo. P. Hopkins, of Stevensville, Bradford County, the second lesson, and the Rev. Louis H. Zahner, Rector of St. Paul's Church, Bloomsburg, taking the creed and prayers. The Communion Service was begun by the Rev.

Dr. Yarnall, Rector of St. Mary's Church, Philadelphia, and who was Rector of Christ Church about 35 years ago. He was assisted in the epistle by the Rev. J. H. Black, of Williamsport, a successor of Dr. Yarnall in the rectorship, and in the gospel by the Rev. Dr. Paret, the immediate predecessor of the present rector. Dr. Paret also preached the sermon from the words (John ii:20): "Then said the Jews: Forty and six years was this temple in building." The sacredness of the temple was shown to be due not to the founder or builder, King Herod, who was an uncommonly wicked man; nor was it due to the gifts made to it, for it was the altar that sanctified the gift, and not the gift that sanctified the altar; nor was it due to the purity of the ritual, for no degree of impurity or corruption could destroy that sacredness. It was holy because God accepted it, and His acceptance made it holy, and His abiding presence consecrated the building itself, and the gifts made, and the worship offered at its altar. And it was just "forty and six years" since the services of the Church had begun in Williamsport, building up the spiritual temple of true believers. As the preacher gave utterance to the tender reminiscences of his past rectorship here, his emotion almost overcame him; and great numbers of his friends among the crowded congregation were equally moved.

After the offertory (which was devoted to Diocesan missions), the Rev. Dr. Yarnall celebrated, aided in the distribution by the Rev. Mr. Black and the Rev. Dr. Paret.

At the close of the service, after the special prayer, the Bishop gave the blessing of peace, standing in front of the altar and holding the pastoral staff in his left hand, while his right hand was lifted in benediction.

The Bishop and clergy left the church in procession, moving down the broad alley, the Bishop closing the line, and all returning to the rectory, the congregation remaining in their places until the clergy had passed out. Be-

sides those mentioned above, the Rev. John Hewitt, of Bellefonte, and the Rev. William Morrall, of Montoursville, were present in their robes, making twelve in all besides the Bishop.

The pastoral staff which was borne before the Bishop by the Rector was of carved oak, having on the sides of the crook fourteen jewels (jasper, malachite, agate, lapis lazuli, and white cornelian), and in the centre of the crook the Chi Rho in silver, set with nearly an hundred crystals. The upper part of the straight staff was cased in purple silk, fringed. It was placed in a rest made for it in the Bishop's chair, and will be reserved for the use of the future Bishop of Williamsport.

The floral decoration was chaste and beautiful. Besides the font, and the altar cross and vases, the white altar cloth was lined all round its edge with exquisite roses, besides a centre piece of the same; and the lectern and bishop's chair were not forgotten. The new rood-screen was lit up with its fiery cross and its colored lights, and flowers and greenery crested it with additional beauty above.

The music was admirable, the choir being at their best, and the whole congregation joining in the hymns, especially in Old Hundred, which filled the church with its volume of sound.

The day was as glorious a day as June can produce. Nothing—except the serious hoarseness of the Bishop—marred the delightful perfection of the service from beginning to end. An abundant and elegant collation was given by the ladies of the parish at the house of Mr. James V. Brown to the Bishop and clergy and invited guests, and from 3 to 5 P. M. a general reception was held there, hundreds of Church people of both parishes and their friends coming in to pay their respects to the Bishop and to congratulate all concerned on the happy services of the day."

The certificate of consecration, at Bishop Howe's sug-

gestion, was framed and hung in the vestry-room, where it may still be seen.

Beginning with April, 1881, steps were taken for the erection of a "Sunday School Building" or Parish House. The plans presented to the Vestry by Dr. Hopkins were approved in the main, but it was not until the spring of 1883 that the work was begun. The sum of $8,000 was raised by subscription for this purpose. The building was completed in the fall of 1883, at a cost of $8,500.

The next year the Ladies' Aid Society tiled the floor of the church at an expense of $1,200. This was a notable undertaking, carried on with great enthusiasm. In October, 1884, it was decided to heat the church with steam. The tiling and introduction of heating apparatus cost $3,222.75.

It will be possible here only to sketch summarily some of the more conspicuous achievements of this rectorship. Many changes were made in the furnishings and decoration of the chancel.

Dr. Hopkins's gifts as an artist in correct and scholarly designs for churches and church furniture were of a high order, and his mark was left upon the Church wherever he served. His influence was widely felt in the Church at large and may be traced also in Williamsport outside the parish, as, for example, in some chastely wrought tombs in Wildwood Cemetery, and elsewhere. It is difficult to say whether Dr. Hopkins was most widely appreciated as scholar, writer, preacher, controversialist, musician, poet, or artist, because he was a man of "many parts" and excelled in all.

To Dr. Hopkins can be credited the canopied episcopal chair and prayer-desk, the altar and reredos (the latter after his time altered somewhat and completed with painted panels), and the massive rood-screen (which cost $400). Allusions to some of the chancel furniture that he had introduced will be found in the newspaper account of the consecration, already given. The pastoral staves of the Bishops of Central Pennsylvania (now Bethlehem), and Wisconsin (now Milwaukee), were also designed by him.

He was a zealous Churchman and indefatigable worker, a simple-minded man of God, a sympathetic, kindly-mannered friend of "all sorts and conditions of men," especially of the poor and of little children, an able champion of the Catholic Faith and an active propagandist of the Church. He never married, and well past middle age when he became rector of Christ Church, was always understood to have religiously adopted a celibate life. He is said, moreover, to have always worn the tonsure—that is, the shaven crown of a monk—and a full beard.

During his time the debt on the Wadleigh Memorial Chapel, now St. Mary's, was paid off, and in 1886 a lot was bought in "Rocktown," now South Williamsport, for the erection of another chapel. Here St. John's Chapel was built and opened in the spring of 1887, the building and lots having cost nearly $2,000.[1] The missions were worked by deacons who lived with the rector. The rectory was regarded as a clergy-house for a religious community, and in order to make possible this ideal of clerical life and service a third story was added to the building. Chief among the clergy who served in the city and neighborhood under the arrangement were the Rev. Charles E. Dobson, the Rev. Enos J. Balsley, and the Rev. William Louis Woodruff.

One of the events of the year in those days still pleasantly remembered by former scholars was the annual union service of the Sunday Schools of the parish in the parish church, when, brave with banners and joyous with song, the chapel scholars joined the school of Christ Church and, after a hearty service, were addressed by their beloved Rector. This custom served well to develop a sense of unity in the different parts of the parish.

The rectorship of the Rev. Dr. Hopkins ended October 1, 1887, having extended over nearly eleven years, beginning December 10th, 1876. It was the longest in the history of the parish. "Christ Church," writes his biographer, the Rev.

1 There seems to be no doubt that Dr. Hopkins paid for the lots (there were two of them) himself. [Ed.]

Charles F. Sweet, in "A Champion of the Cross," "had grown so strong during his rectorship that he felt he was not able longer, at the age of sixty-seven, with the difficulty he had in walking, and his weakened eyesight, to give the work the attention it needed, and therefore, after his election to a professorship in the General Theological Seminary, he resigned his rectorship.[1] More than eleven hundred had been baptized, and five hundred and forty-six had been confirmed during his eleven years in Williamsport. The church had been adorned and enriched; two handsome mission chapels had been built, besides the new Sunday School and Guild Hall, from his designs; and, besides, he had become personally responsible for the building of the Church of St. Alban, at Peale, mentioned in his letters.

"The night before he departed a reception was given him, which all the parish attended, and many others. A large sum of money was given him as a last token of esteem, and so, with tears, he separated from his well-loved people."

Shortly before this time the Alumni Association of the General Theological Seminary, New York, had established and endowed the "chair of the evidences of revealed religion," to which the Rev. Dr. Dean had been elected as the first incum-

1 Dr. Hopkins tendered his resignation September 13, 1886, to take effect, in order that the Vestry need not be hurried in selecting his successor, one year from that time, or on October 1, 1887. In his letter he adds: "But it is expressly asked as a personal kindness to me that before this resignation takes effect the incumbrance on the Wadleigh Memorial Chapel be removed, so that I may see it consecrated before my rectorship ceases." The Vestry postponed action on his resignation for a week, and then, when accepting it, agreed to assume the debt of the Wadleigh Chapel within the time specified. The chapel was accordingly consecrated on October 1, 1887, Dr. Nelson Somerville Rulison, Assistant Bishop of Central Pennnsylvania, officiating.

The parish having lacked an assistant clergyman for some six months, the Rev. W. L. Woodruff was immediately secured to help Dr. Hopkins, whose infirmities began to press heavily upon him, and remained under Mr. Graff, who assumed office in January, 1888. [Ed.]

bent, the second choice falling on Dr. Hopkins. Dr. Dean lived less than three years after his election, and upon his death Dr. Hopkins was elected by a large majority to the vacant professorship. "The election to the Alumni Lectureship was rejected by the Trustees, the votes being equally divided. Thus it was that the old scores against him were paid off. In the winter of 1887-88 he visited California, and spent some happy weeks with his brother Caspar, at Pasadena. The election was repeated, and once more it was rejected. Thus was closed ruthlessly the public career of this able, brilliant, and self-sacrificing son of the Church after a suspense of two years, which effectually shut him out from all occupations."[1] It should be added in fairness that a prolonged disagreement had arisen between the authorities of the Seminary and the alumni regarding the conditions under which the chair was to be filled, and this dispute the Alumni Association subsequently carried into the civil courts. Dr. Hopkins never had an opportunity to fill the place to which he had been chosen. Pending the settlement of the dispute he died, August 14, 1891, nearly four years after leaving Williamsport, in the home of a friend, Dr. Ferguson, in Troy, N. Y. He was 71 years of age at the time of his decease.

Without exaggeration Dr. Hopkins may fairly be pronounced to have been one of the most notable and widely known men that the American Church has produced. By his eminent abilities as an ecclesiastical statesman, although until 1886 denied his long-cherished ambition to sit in the House of Clerical and Lay Deputies of the General Convention,[2] he rendered conspicuous service to the Church at large as the adviser of many of its leading bishops and priests and as the author or promoter of many measures of far-reaching

1 "A Champion of the Cross," p. 221. [Ed.]

2 "In 1874 he was only a supplementary delegate and had no place on the floor as a member of the House of Clerical and Lay Delegates until, by the departure of one of the regular delegates at the very end of that momentous session, he was called to take his place for a few hours."—"A Champion of the Cross," p. 193. [Ed.]

importance. Among the latter may here be mentioned the canon of an appellate court drafted by him and adopted by the Diocesan Conventions of Springfield, Quincy, and Illinois, (now Chicago), "thus completing," after twenty years' work, as he wrote in his journal, "the organization of our first province, setting a model to all the rest of the Church in America." To him was also due, after an effort extending over more than twenty-four years, the reduction of the board governing the General Theological Seminary from between five and six hundred members to fifty-one besides the bishops.

A paragraph from Mr. Sweet's biography (pp. 193-195) may here be fittingly introduced:

"The parish was known as a High Church parish, and it was quite willing for Dr. Hopkins to lead it still further along the ways which were then so much spoken against. But his course was not so much in the way of advancing ceremonial as in deepening and enriching spiritual agencies. The services increased in number and variety, and soon the weekly and festival Eucharist became the rule in the parish. Even more frequent celebrations came later on, and doubtless, if he had not been so frequently called away from home, he would have established the daily offering of the Holy Sacrifice. But there was no unusual ceremonial at these services. There were no candles on the altar, nor were the Eucharistic vestments used. The bread was 'fine usual bread,' and the chalice was mixed beforehand in the vestry. Even colored stoles were not used until, after some years, they were given by lay people. The choir was but the old-fashioned mixed choir, and there were no choral services. On Sundays there was an early celebration, and at the usual hour followed the full morning service and sermon. But there was a depth of devotion apparent in these simple services which arose from an entire personal consecration to the service of the blessed Saviour and a full belief in His presence in the Catholic Church. His parochial activities were not fussy, and he was clear of that bane of modern active Church work—the formation of a vast machinery of guilds and chapters for doing useless and useful

things with equal efficiency. But he was everybody's pastor in the parish. True as steel himself and faithful to the spirit as well as the form of his vows, he had endless hope for others, never-ending patience with others' foibles or failings, unvarying readiness to listen to every tale of sorrow or of wrong, great gentleness in dealing with those who were trying to learn how to repent, breezy, fresh wit and good humor which blew away selfishness and downheartedness, and overwhelming force for the insincere and the hypocrites. . . . His work was a great one. It was not confined to the city or to his own missions. He was always at the service of his brother clergy as far as he could be. He visited outlying and distant mission-stations; he hunted up the sick and the wretched and forlorn; he would travel for miles and miles over mountain roads to comfort a poor woman in distress. He would preach in country school-houses, administer the communion at night to communicants otherwise deprived of that privilege; at one place he was known as 'the Methodist,' from the fervor with which he preached."

THE REV. WILLIAM HENRY GRAFF

RECTOR 1887 1896

MR. GRAFF'S RECTORSHIP.

1888-1896.

THE FLOOD OF 1889—CELEBRATION OF THE SEMI-CENTENNIAL —FURTHER INDICATIONS OF PROSPERITY AND ZEAL.

The Rev. William Henry Graff[1] was called to Williamsport from the rectorship of St. Jude's Church, Philadelphia, and took charge of this parish January 29, 1888. His first "assistant" was the Rev. W. Louis Woodruff, who had begun his ministrations here under Dr. Hopkins and who remained until December, 1888. He was advanced to the priesthood May 10th.

In the following March the new rector began the publica-

[1] The Rev. William H. Graff was born in Philadelphia, August 1845, and during the Civil War served nearly three years with the 15th Pennsylvania Cavalry (Anderson's). He graduated from the Philadelphia Divinity School in 1870. In the same year he was ordained deacon by Bishop Lee, and also priest by Bishop Stevens. While studying at the Philadelphia Divinity School Mr. Graff was lay-reader at the Church of the Ascension, Claymont, Del., and at Calvary Church, Brandywine Hundred. During the summer of 1870 he was assistant to Dr. Benjamin Watson at the Church of the Atonement, Seventeenth and Summer Streets, Philadelphia, and later to Dr. Henry G. Morton, at St. James's, Philadelphia. At Christmastide of that year he was called to the rectorship of St. Jude's, Philadelphia, where he remained for seventeen years, and until he accepted the rectorship of Christ Church, Williamsport, in 1887. When he resigned, in 1896, Mr. Graff did so to accept the position of Vicar of the Memorial Church of the Holy Comforter, Philadelphia, which he still holds.

Mr. Graff married, in 1870, Miss Edith M. Irvine, daughter of Charles and Ella Irvine, who died in 1902, by whom he had four children, two sons, John S. and A. Hewson, both deceased; and two daughters, Frances H. (now Mrs. Dr. M. T. Sime), and Ella Irvine, the latter living with her father. [Ed.]

tion of "Christ Church Messenger," which ran on continuously until March, 1894, and was revived under Mr. Eckel in 1897, but was discontinued in December, 1898, because under a new rule of the Board of Trade it was impossible to get advertising.

When Mr. Graff became rector he found the following guilds already organized and at work: The Ladies' Aid Society, under the presidency of Mrs. John White; the Woman's Auxiliary to the Board of Missions, under the presidency of Mrs. F. R. Weed; St. Mary's Guild, under Mrs. Ann E. Stowell (now Mrs. A. P. Perley) as "The Lady of the Guild;" a men's guild known as St. John's Guild; a Hospital Aid Society, with Mrs. F. E. Embick as secretary-treasurer; and two important committees known as the Vestment Committee and the Flower Committee. At Wadleigh Chapel,[1] besides the "Committee of Management" and the Sunday School, they had a "Wadleigh Chapel Guild" and an "Industrial School;" and at St. John's Chapel, besides the "Committee of Management" and the Sunday School, the "Bishop Hopkins Guild" and the "Ladies' Aid Society." Messrs. Charles V. Runkle and William Sweeley were lay readers for the two chapels, and the Vestry of the parish comprised Major J. H. Perkins and Mr. J. V. Brown as wardens, and Messrs. John White, Edgar Munson, Charles B. Howard, Dr. William F. Logan, Judge Hugh H. Cummin, George L. Sanderson, Henry C. Parsons, Col. Frederick E. Embick, John J. Crocker, A. Howard Merritt, C. LaRue Munson, Allen P. Perley, and Frederick E. Gleim. That was in 1887.

Soon after the beginning of Mr. Graff's rectorship extensive alterations were made to the rectory, one of which was the addition of the part containing the study. These improvements cost $3,200.

The vested choir of boys and men was introduced with a special service of admission to the choir on Wednesday evening, March 28th, 1888, and sang its first service Easter even-

[1] "Wadleigh Chapel," as "St. Mary's," became a separate parish in June, 1894. [Ed.]

ing, April 1st. The roster of the choir showed the following names: Trebles—Dayton Runkle, Robert Gilmore, Jerry Blue, James A. Heller, John A. Hollyhead, Frederick Zahn, Robert H. Stead, Harry H. Ryder, Oliver Grove, Fred. A. Perley, Charles Heathcote, Harry Whitman, David Caldwell, George Zimmer, John S. Graff, and Robert L. Stead; Tenors —Messrs. Robert H. Munson, William Zahn, G. H. Parke, and A. P. Bishop; Basses—Messrs. J. H. Berkley, H. B. Woodruff, G. P. Crocker, and Newton Chatham.

Mr. Graff's warm-hearted sympathy with the sick and poor made his rectorship notable for kindly ministrations to all in affliction. The purchase of two lots in Wildwood Cemetery and the gift of one in the old Washington Street Cemetery, known as "Christ Church lots," provided a burying place for the poor. A comfortable reclining chair for the sick was also added to the parish equipment.

The first year of Mr. Graff's plan of systematic offerings for missions, in the collection of which he was assisted by the "Missionary Staff" of women workers, yielded $392.69, almost the $400 he had hoped for. His plan was to "lump" the objects together, and then to disburse the offerings as follows: Fifty per cent. to Diocesan Missions, 15 per cent. to Domestic Missions, 15 per cent. to Foreign Missions, and 5 per cent. each to Negro Missions, Indian Missions, the American Church Building Fund, and Theological Education.

Mr. Woodruff resigned the assistantship near the end of 1888, and the Rev. David Stuart Hamilton, a recent graduate of the General Theological Seminary, took his place the following June. Mr. Hamilton's salary was $600 at first, which was later raised to $800, and finally to $1,000, when he was called to the rectorship of Trinity Church, West Pittston, at $1,200. He was influenced to decline this call by petitions to have him stay in Williamsport, which were signed by 81 of St. Mary's people and 97 of St. John's. A few months later, however, he accepted a call to the rectorship of St. Paul's, Columbia, and terminated his connection with Christ Church November 16,

1890.[1] Meantime he had been advanced to the priesthood by Bishop Rulison, in Christ Church, on April 27th, 1890. The sermon on this occasion was preached by Mr. Graff and the candidate presented by the Rev. E. J. Balsley. Confirmation and the Holy Communion were also administered at the same service.

During Mr. Graff's rectorship began the custom of having the winter session of the "Convocation," afterwards (1889) called "Archdeaconry," held alternately in Christ Church Parish and Trinity Parish. During this time also the Rev. J. M. Koehler began to make occasional visits to Williamsport for the purpose of holding services and social meetings for the deaf-mutes of the city and vicinity. In 1889 the Woman's Auxiliary, on account of the long distances in the Diocese, began to hold archidiaconal meetings, each Archdeaconry having its own Organizing Secretary. Mrs. Graff was the first Organizing Secretary of the Williamsport Archdeaconry.

A disastrous flood in June, 1889, did much damage to the church building and rectory, as throughout the lower parts of the city. It took a long time to recover from the effects of this calamity. The flood was so extensive that it impoverished many families, seriously affected the fortunes and business prosperity of the most substantial citizens, and made no small number of the poor for some time dependent on the charity of other parts of the country. The Rev. Mr. Graff was a member of the Flood Relief Committee which handled and disbursed the moneys received from outside. The church building still shows the effects of the flood, and much of its furnishings had to be renewed. The organ also had to be repaired, which was done by the organist, Mr. Hills.

A summary by the Rector in the parish paper of what had been accomplished within a few months after this calamity, is

[1] Mr. Hamilton was succeeded by the Rev. Lansing Swan Humphrey, and the latter by Rev. Morris Washington Christman, on July 3, 1891. Mr. Christman's work at St. Mary's, which resulted in its becoming a separate parish, is recorded in the chapter, "Summary Notes; Wadleigh (St. Mary's) Chapel." [Ed.]

very interesting. He says: "Vestry-room vastly improved; Sunday School room been made one of the prettiest in the city; infant school room newly furnished; tower vestibule entirely renovated and decorated; beautiful brass eagle-lectern given as a memorial, and an exquisite brass font-ewer, one of the most elegant in the country; a piano added to the guild room; and altar-cloths and antependia, far in advance of those lost in the flood, have come or are coming to beautify the chancel," and he adds, with evident pride and gratification, "Verily a new life seems flowing through the parish veins." To these notes should also be added the fact that the church was re-carpeted by the Mothers' Meeting at a cost of about $300, and that the pews were re-cushioned from a fund collected for the purpose by Misses Helen Stiltz and Elizabeth Parsons.

The efficiency of the spiritual work of the year 1889-90 is indicated by the fact that the baptisms in the parish that year numbered over 100, and that 66 persons were confirmed in the Spring, divided among the several congregations as follows: Christ Church, 17; Wadleigh Chapel, 24; St. John's Chapel, 25.

A second freshet, May 20-21, 1894, fortunately less extensive than the one five years before, did some damage, however, and made the necessity of a new organ more imperative.

A Beneficial Association was organized during Mr. Graff's third year, which was intended especially for railroad men, mill men, laboring men, and, as the prospectus adds, "in fact, all classes." The initiation fee was 50c., the monthly dues 60c., with the promise of $5.00 a week sick benefits. Free medical attendance was to be available at all times, funeral benefits were to be assessed and a reorganization effected every year with a pro-rata return to the members of any surplus contained in the treasury. Any man between 16 and 50 was eligible for membership on producing a medical certificate of good health. The preliminary meeting was held November 8, 1889, and the association organized November 22, with 40 members. The officers were: President, the Rector, *ex-officio;* first vice-president, Mr. A. P. Perley; second vice-

president, Mr. Aaron F. Fry; treasurer, Prof. Samuel Transeau; financial secretary, Mr. C. V. Runkle; recording secretary, Mr. J. E. Colket; physicians, Drs. Louis Schneider and L. G. Baker. A year later, 80 per cent. of the old members, 68 in number, were re-elected.

In October, 1889, the Sunday School library numbered 300 books. Mr. C. LaRue Munson, who had become superintendent of the Sunday School in 1882, served throughout this period and did much to stimulate interest in the study of the Church Catechism and other lessons by the gift of Prayer Books and other rewards of merit.

Constant interest in the Williamsport Hospital and Home for the Friendless was shown by the Rector and parishioners. As already noted, extensive alterations were made to the rectory in 1889. The guild hall, or parish house, was heated with steam in 1890, and carriage sheds were built on the rear of the church lot. Ventilators were put on the parish house in 1890. An artistic and substantial brass pulpit in memory of Dr. Hopkins, the work of Oscar Luetke, was erected in the church by popular subscription of the parishioners, in 1892, at a cost of nearly $575. A portrait executed by Mr. Charles Crawford was also hung in the parish house, where it still is. The choir-room was enlarged in 1891. St. John's Chapel was moved forward on its lot in 1890.

Chiefest of the material improvements which marked Mr. Graff's rectorship was the completion of the church tower at a cost of $5,300. The first gift towards this object was $100 in gold and came anonymously. Soon after it was announced that two members of the Vestry had agreed to give $500 apiece. Later on it came to be known that these two donors were the wardens, Messrs. Perkins and Brown. The tower was carried up in 1891 to commemorate the 50th anniversary of the parish, 22 years after the building of the church and 12 years after its consecration. The last named event had marked the extinction of the debt incurred by its erection. As Mr. Graff said, the completion of the tower was "a fitting memorial of a half century's prosperity."

The celebration of the semi-centennial anniversary was held with great rejoicing on Quinquagesima Sunday, February 8th, 1891. A reception was held on the evening before in the rectory to meet the Bishop of the Diocese (Dr. Howe) and Mrs. Howe, the Bishop of Maryland (Dr. Paret) and Mrs. Paret, and the Rev. George C. Foley, rector of Trinity Parish, and Mrs. Foley. It was attended by a large number of parishioners and other Churchmen and citizens of Williamsport, notwithstanding the very stormy night. The morning service at Trinity Church was given up the next day and the Rev. Mr. Foley and his people joined the clergy and people of Williamsport's mother-parish in their rejoicings. The services of the day were: Morning Prayer at 9:00 o'clock; sermon and Holy Communion at 10:30; union service of the three Sunday Schools of the parish at 3:00 P. M.; and a union service of the guilds of the parish in the evening at 7:00 o'clock.

The church was crowded for the morning service. In the procession were the vestries of Christ Church and Trinity Church, the choir, the reverend rectors of the two parishes, the assistant of Christ Church (the Rev. Mr. Humphrey), the general missionary of the Diocese (the Rev. S. P. Kelly), the Bishop of Maryland and the Bishop of the Diocese. The processional hymn was—

"O 'twas a joyful sound to hear
Our tribes devoutly say—
Up, Israel, to the temple haste,
And keep your festal day."

Letters of regret for their absence were read from two former rectors, the Rev. Drs. Hopkins and Clemson, and from the Rev. Dr. Stone, Rector of Grace Church, Philadelphia, which had liberally fostered our Williamsport parish in its early days. Dr. Hopkins sent his blessing, and note was made that Dr. Clemson had entered into rest soon after penning his letter.

After a brief congratulatory address had been made by the Bishop of the Diocese, the Bishop of Maryland preached a

strong, earnest sermon on the text: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God" (I Pet. 4:10). The hymn, "Now thank we all our God," was sung as the recessional.

The floral decoration of the church on this occasion was a notable feature, flowers having been sent from Philadelphia to grace the windows in memory of Chief Justice Lewis and Mr. F. C. Campbell. Mrs. Wiley, daughter of the former, and one of the first persons baptized in the parish, came from Bethlehem for the day; as did also from his home Mr. N. Ferree Lightner, son of the priest who began Church services in Williamsport.

Major James H. Perkins, who had been Vestry's Warden since 1867, died July 15, 1893. In 1894 Mr. Edgar Munson[1] was elected by the Vestry as his successor.

[1] Edgar Munson was born April 21, 1820, in Greenfield, Saratoga County, N. Y., of New England Puritan ancestry. He was educated in the common schools in the neighborhood and at academies at Manchester and Bennington, Vt. He entered mercantile life as a clerk at the age of 15, and became a partner in the firm of Merriman, Munson & Company, at the age of 27. In 1854 he became financially interested in lumber, and in 1864, in company with Col. S. W. Starkweather, purchased mills in Williamsport, to which place he removed in 1870. Mr. Munson at different times was a member of the firms of John R. Cook & Company, Slonaker, Howard & Company, and Starkweather & Munson, a director and president of the Syracuse, Geneva and Corning Railroad, president of the West Branch Lumber Company, largely interested in the Kettle Creek Coal Mining Company, a director of the Lycoming Rubber Company, president of the Williamsport National Bank and of the Citizens Water and Gas Company.

On June 15, 1852, he married Lucy Maria Curtis, by whom he had three sons, Cyrus LaRue, Robert H., and Edwin C. He was a member of Christ Church Vestry 1874-1901, and Vestry's Warden 1894-1901. His death occurred May 25, 1901.

His son Cyrus LaRue was elected to the Vestry during his lifetime, and since his death his grandson, Edgar Munson, has also been elected to that body.

A window to the memory of Mr. Munson and his wife was unveiled on All Saints' Day, November, 1906. [Ed.]

One noticeable feature of Mr. Graff's rectorship was the corporate attendance at service from time to time of various lodges, military organizations, etc., on special occasions of public worship: such as, for example, Reno Post, G. A. R.; Baldwin Commandery, K. T.; the Twelfth Regiment, Pennsylvania Volunteers, etc.

An industrial school was started at St. John's Chapel about March, 1889.

The parochial branch of the Woman's Auxiliary to the Board of Missions of the Domestic and Foreign Missionary Society, organized during Dr. Hopkins's rectorship, has throughout its long history been an important agency of the parish in fostering interest in the Church's larger work, and in contributing to its support by gifts of money and valuable "missionary boxes" packed with useful articles designed to supplement the meagre stipends of missionary priests in various parts of our land, or to help maintain schools, orphanages, and hospitals in the mission field at home and abroad. The estimated value of the boxes sent from this parish probably amounts to thousands of dollars. The grateful letters of the recipients of this bounty from time to time are a sufficient, as they are also often a most touching, reward for the thought and labor and sacrifice expended in the preparation of the boxes.

A Mothers' Meeting, held at first under the name of the "Woman's Evening Club," was started October 26, 1888, to give hard-working women a pleasant social evening with opportunity for doing some "Church work," such as sewing and quilting, with which was combined a little reading and a short, bright service.

An interesting side-light on the faithful diligence of the clergy at this time is afforded by the statement in the parish paper that they had eight appointments every Sunday and walked eight miles to fill them. Major Perkins and Dr. Saylor-Brown soon after put their horses and carriages at the disposal of the clergy on Sunday afternoon.

The Ministering Children's League was organized under

Miss Mary Smythe in May, 1890. Mrs. H. Packer provided the little girls with badges. The motto of the society was, "One kind deed every day." Some six months after their organization Bishop Hare, of South Dakota, visited the parish, and the little girls became so interested in his Indian work that they decided to devote their efforts to aiding it, which they did.

On January 12, 1895, a fire in the parish house damaged the guild rooms and roof to the amount of nearly $1,700, which was covered by insurance.

It would be impossible in brief compass to do justice to the manifold and abundant activity of the various guilds and of individual parishioners during this period, under Mr. Graff's ceaseless and indefatigable leadership.

On May 5th, 1896, Mr. Graff's rectorship ended, and the Rev. W. H. Burbank soon after became *locum tenens* pending the election of a rector.

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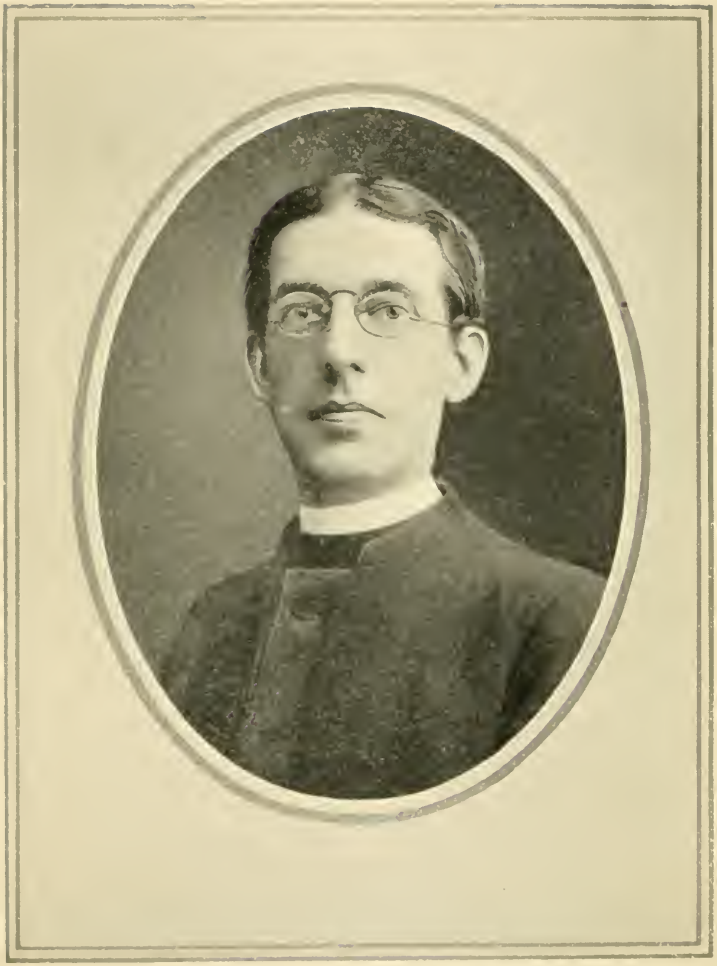


THE REV. EDWARD HENRY ECKEL

RECTOR 1896–1905

MR. ECKEL'S RECTORSHIP.[1]

1896-1905.

MRS. CHRISTMAN SET APART AS DEACONESS—CONSECRATION AND RENOVATION OF ST. JOHN'S—WORK IN AND THROUGHOUT THE PARISH.

The Rev. Edward Henry Eckel,[2] to whose zeal and untiring energy Christ Church, Williamsport, is indebted for its interesting and painstaking history down to the beginning of his own rectorship, began his official connection with the parish on All Saints' Day, Sunday, November 1, 1896.

Immediately on Mr. Eckel's taking charge of the parish, the matter of repledging the whole parish for parochial ex-

[1] This chapter has been contributed by Miss Mary Smythe. [Ed.]

[2] The Rev. Edward Henry Eckel was born in New Orleans, La., November 5, 1862, and graduated from Rugby Academy, Wilmington, Del., 1880; B. A. from Delaware College, Newark, Del., 1886, and B. D. from the General Theological Seminary, N. Y. City, 1889. He was ordained deacon by Bishop Coleman, of Delaware, in Holy Trinity (Old Swedes') Church, Wilmington, June 16, 1889, and priest in St. James's Church, near Stanton, Del., May 28, 1890. He married Miss Anna Todd Reynolds, in St. Andrew's Church, Wilmington, Del., on June 27, 1889, by whom he has had three children, Edward Henry (1890), Elizabeth (1891) and Albert Reynolds (1895).

Mr. Eckel was rector of St. James's Church, near Stanton, St. James's Church, Newport, and St. Barnabas's Church, Marshallton, Del. (the last named founded by himself), 1889-1891; then of Trinity Church, West Pittston, Pa., 1891-1896, resigning in order to accept the rectorship of Christ Church, Williamsport, in 1896. In 1905 a call to the rectorship of Christ Church, St. Joseph, Mo., which he still holds, was tendered to and accepted by him.

He was founder and first president of the Church Students' Missionary Association, 1888; member Joint Diocesan Lesson Committee for Sunday Schools since about 1895; member General Committee of the Church Congress since about 1902; member of

penses was taken up, and, at the suggestion of the Rector, the individual payment of the Episcopal and Convention Fund Assessment. In March, 1897, over 475 notices of this assessment were sent out, so that all confirmed persons, rich and poor alike, might realize their relation to the Diocese and its

Advisory Committtee of Church Students' Missionary Association since about 1904; provisional deputy to General Convention from Diocese of Central Pennsylvania, 1897 and 1901; deputy to General Convention from Diocese of Kansas City, 1907 and 1910, in former of which, member of Committee on the State of the Church; delegate from latter diocese to Missionary Council of the Sixth Department, 1906 and 1907, and to the Missionary Council of the "Department of the Southwest" (Seventh), 1908 and 1909; appointed secretary of the last named department in 1909, but declined; appointed delegate to the Pan-Anglican Congress from the Diocese of Kansas City, 1908.

He was Examining Chaplain, Diocese of Central Pennsylvania, 1898-1905; member of Committee on the Increase of the Episcopal Endowment, 1901-1904, and chairman of Committee on same and on Organization of Diocese of Harrisburg, 1904; member of Committee on Diocesan Apportionment, 1902-1903; nominee for Bishopric of Harrisburg, 1904; member of Board of Missions, Diocese of Harrisburg, 1904; Dean of Northern Convocation, Diocese of Kansas City, since 1905; member of Standing Committee (Kansas City) since 1906; member Diocesan Missionary Board (Kansas City) since 1909; member Diocesan Committee on Constitution and Canons since 1906, and chairman of same since 1909.

He reorganized Pittston Library; organized Williamsport Bureau of Associated Charities (now defunct); was a deputy representing the city of Williamsport in National Conference of Charities and Corrections, N. Y. City, 1898 (?); a trustee The James V. Brown Library, Williamsport, 1904; is one of the organizers and directors of the Buchanan County (Mo.) Society for the Relief and Prevention of Tuberculosis, 1910; organized St. Luke's Mission, South St. Joseph, 1906, and is an active member of St. Joseph Ad Club. He is a member of the Masonic Fraternity and Elks; member of Benton Club, Country Club, and Lotus Club, of St. Joseph.

His eldest son, Edward Henry, Jr., who is a candidate for Holy Orders, has recently won the Rhodes Scholarship for the State of Missouri, and after three years at the State University will enter Oxford University this autumn (1910). [Ed.]

Bishop. This work was done mainly by Miss Mabel Prior (now Mrs. Wilbur Sallada) and Mrs. W. H. Kilbourn.

During his first year Mr. Eckel made a systematic visitation of the parish, entering his visits on a card catalogue invented by himself. In one set of cards the families are given alphabetically, with full information as to whether baptized or confirmed. Another set of cards gives the families by streets. This system is still in use and has proved of great value to the succeeding rector.

To the various guilds of the parish was added by Mr. Eckel, in 1897, the Visiting Committee, with Mrs. C. LaRue Munson as Directress, and Mrs. E. A. Christman as Visitor-at-large. The parish was divided into thirteen districts, co-terminous with the wards of the city. The duties of the committee were threefold, embracing the systematic visitation of strangers, the sick and the poor. Members of the parish were asked to make reports to the Directress and district visitors were to make their reports to her.

An event of far-reaching importance, not only to the parish of Christ Church, but to the city of Williamsport as well, was the setting apart of Mrs. Eliza A. Christman as the first Deaconess of the parish, and the second in the Diocese of Central Pennsylvania. Her husband, the Rev. Morris W. Christman, Rector of St. Mary's, and a former curate of Christ Church, died August 28, 1896, after a brief illness, deeply mourned by his parishioners and throughout the city. His life was one of splendid promise suddenly cut off. Mrs. Christman had shared his labors to an unusual degree, and felt a desire to devote the rest of her life to the Church. After her husband's death she had returned to her family in Allentown. On January 28, 1897, she came to Williamsport to visit her friends, Mr. and Mrs. James S. Smythe. On learning of her desire to be a Deaconess, Mr. Eckel took up the matter with his usual enthusiasm, with the result that her visit of a few weeks ended in years of faithful service in the parish. She has also responded to many calls for help from the poor and distressed of the city.

She was set apart as Deaconess by Bishop Talbot, May 8, 1898, it being his first official act in the parish. What her work has been cannot be better told than in a letter from Mr. Eckel to the writer of this chapter:

My Dear Miss Smythe:

Although the record of Deaconess Christman's work belongs to the period of my rectorship, and therefore rightly falls into your hands for treatment, who are both her friend and mine, and will therefore do it justice, it will, nevertheless, I trust, be considered no impropriety on my part if I ask the privilege of saying a few words on the same subject.

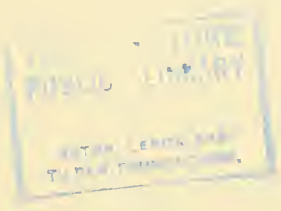
I shall get directly at the point if I say at the outset that I thankfully acknowledge that no small part of the success of my ministry in Williamsport, in whatsoever degree it may have been successful, was due to Deaconess Christman's intelligent and loyal co-operation. I don't know how I could have got along without her, especially after the first year or two's experience of her helpfulness. I have always said I would rather have had her for an assistant than any graduate of the deaconess training schools, because she brought to her work not only the native qualities of practical common sense and good judgment, and of intelligent sympathy with the poor and distressed, but also the ripening and enriching experience of a clergyman's wife. She had shared in the thoughts and labors of her husband, whose greatly lamented death had occurred in August of the year I became rector, and knew beforehand what it meant to be a deaconess, as few women without that experience can know. She had the knowledge of men and women—aye, and of little children, although never herself a mother—and that was worth more than a course in a training-school could give her. She studied and worked with me for a little more than a year before being formally set apart as a deaconess, but I was persuaded myself, and had little difficulty in persuading the Bishop, that her several years' experience as the helpmeet of her husband in his work was easily the equivalent of the other one year of technical training required by the canon.

She was accordingly set apart as a deaconess in Christ Church by Bishop Talbot, Sunday, May 8, 1898, with a very beautiful and impressive service of ordination. She assumed, as she had a right to do, the uniform of her order, to which was added a heavy silver pectoral cross bearing the inscription, "From the First Deaconess of Central Pennsylvania to the Second," and the date—the donor being Deaconess Henrietta Goodwin.

Thereafter, through the remaining years of my rectorship,

MRS. ELIZA ANNA CHRISTMAN

DEACONESS 1898——



Deaconess Christman was my ever valued assistant. She was absolutely dependable. She was devout and conscientious to the highest degree, always systematic and punctilious in her work, wise in counsel and cheerful in the face of difficulties and discouragements. Her goings in and out among the people soon taught Williamsport what the deaconess uniform meant. What a friend she was to the poor, what an indefatigable visitor to all sorts and conditions of men, what a ray of sunshine to the distressed in hospital or prison, what a mother to all the waifs and strays of childhood and wayward girlhood! I cannot sufficiently express my admiration and appreciation of her helpfulness and efficiency. I thank God I had her with me. God bless Deaconess Christman—He has and will—and give the Church more of such "ministering women."

Very sincerely yours,

EDWARD HENRY ECKEL.

Christ Church Rectory,
St. Joseph, Mo., July 9, 1910.

A branch of the Girls' Friendly Society was started by the Deaconess in January of 1900, of which she had the entire charge the first year. In February, 1901, Miss Alma A. Baird became the secretary of the society, which office she held until April, 1910.

The custom, now thoroughly established, of holding the election of Vestrymen in the evening was inaugurated on Easter Monday, April 11, 1897. After Evening Prayer in the church, a general parish meeting was held in the parish house, when reports from the treasurer of the parish and all the various guilds were read. At the Easter parish meeting in 1899 the parish was pronounced to be free from debt for the first time in many years. Congratulatory addresses were made by Mr. C. LaRue Munson, Mr. Edgar Munson, Capt. Sweeley and the Rector.

The most important financial undertaking during Mr. Eckel's rectorship was the decorating of the church and the addition of the clerestory windows, under the charge of St. Mary's Guild.

The following were appointed by the Vestry, June 4, 1900, to meet a committee from St. Mary's Guild, with power to act: Messrs. A. P. Perley, John A. White, C. LaRue Munson

and the Rector, Rev. E. H. Eckel. The committee from the Guild was composed of Mrs. A. P. Perley, Mrs. C. V. Runkle, Miss Lucy O. Scott, Miss Elizabeth Logan, Miss Anne Doebler, and Mrs. Durant.

The decoration was placed in the hands of the Tiffany Glass and Decorating Company, and at the same time the ladies of the parish raised money for new carpets and cushions for the church. The total cost of the improvements was as follows:

Windows	$ 210.00
Bill to Tiffany G. and D. Co.	2,250.00
Carpets	417.00
Cushions	347.00
General repairs	178.48
Total	$ 3,402.48

The church was reopened November 18, 1900, with a beautiful service, and in the evening the choir gave Garrett's "The Two Advents."

Mr. Eckel being a man of unbounded energy and enthusiasm, interested in everything pertaining to the Church, throughout his rectorship missions continually came to the front. He has the honor of being the founder of the Church Students' Missionary Association in 1888, while a student in the General Seminary, and as was to be expected, was always ready to preach and work for missions. At his suggestion, in the summer of 1899, Deaconess Christman visited every family in the parish, to obtain new or increased pledges for missions, which at that time were paid quarterly.

At one time Mr. Eckel had under his charge St. John's (South Williamsport), Montoursville, Upper Fairfield, Halls Station and Jersey Shore, and a colored mission, known as the Church of the Epiphany. The latter was started June 17, 1902, in a room rented for the purpose on the corner of Walnut and High Streets.

A very successful club for boys, known as "The Bishop Talbot Club," was organized during Mr. Eckel's rectorship, under the charge of Mrs. C. B. Farr, Miss Anne Doebler and

Miss Elizabeth Parsons, the object of the club being originally entirely for missionary work and continued for six years. The first officers were George Reinhard, President; Boyd P. Betzel, Secretary. The charter members of the club were eleven, the number afterwards being limited to forty, and it often had a waiting list of twenty. The club never solicited money, earning all the money contributed themselves. They gave annually $5.00 to the Deaf Mute Mission; books, toys and money to the Lenten box of the Woman's Auxiliary; contributed $50.00 toward the furnishing and papering of the parish house at St. Mary's (Wadleigh Memorial), and presented two handsome prayer books to the parish church for the use of the Rector and the Bishop. For some time they served as ushers in the church, taking charge of the prayer books and hymnals.

On the evening of the Conversion of St. Paul, January 25, 1904, at a meeting of the Archdeaconry in Christ Church, was held a splendid missionary service, when the vested choirs of the city, Trinity, All Saints, St. John's, and St. Mary's, united with Christ Church choir in rendering the service. The procession of clergy and choristers was very imposing, the singers numbering about one hundred and fifty. Mr. Frank Gatward, organist of Christ Church, arranged the service and was the precentor on the occasion, the organist of Trinity, Mr. Daniels, being at the organ. The speakers were Bishop Talbot, Archdeacons Radcliffe, Thompson, of Reading, Mr. Butts, Mr. Daughters, and the Rector. There were over eight hundred persons in the congregation and the singing of the missionary hymns was very inspiring.

St. John's Chapel was consecrated by Bishop Talbot May 9, 1898.

In Lent of 1901, during the curacy of the Rev. James W. Diggles, the chancel of St. John's was enlarged by removing the old vestry room, to make room for the first vested choir. The work was mainly done by Mr. Diggles and Mr. Charles Palmer. The whole chancel was repainted by private subscription, and a Bishop's Chair was given. Capt. Sweeley pre-

sented the re-table and a wooden cross for the altar, and a large Bible for the lectern was given by an unknown donor. The improved chancel was used by the vested choir for the first time on Easter Day.

The Sunday School was a matter of very great interest to Mr. Eckel, especially the subject matter taught, he being a member of the Joint Diocesan Lesson Committee. He himself was a diligent Bible student, the results of years of study being noted on the margins of one Bible, which he had rebound, and all these notes he carefully copied into a new Bible while here. He held Teachers' Meetings and catechised the school faithfully.

January 1, 1899, the Sunday School was changed to a graded school, with Senior, Intermediate, Primary, Home Department, and Deaf Mute Classes. The last named class was begun on November 13, 1898, taught by Miss Mary A. Gorman, herself a mute, with an attendance of eleven. For a time the attendance of the school fell off after such a radical change, but time has demonstrated the wisdom of the graded school. The choir had formerly used the upstairs guild room for their rehearsals, but in September, 1898, it was moved down stairs, and the Primary, under the charge of the Deaconess, was taken upstairs. At this time the average attendance of this department was only about thirty. The Deaconess divided the school into classes and by much visiting the attendance was very soon brought up to nearly a hundred, the rooms being so crowded that the necessity of rebuilding of the parish house became apparent.[1] Her organist and assistant for many years was Miss Nan Lumley.

In 1904 the Cradle Roll was started under the charge of Miss Sarah Augusta Wilson, comprising children up to three years of age. The mothers were asked to bring the little children on their birthdays with as many pennies as they were years old, the money being used for missions. This birthday offering is a custom still in the Primary and Kin-

[1]Mr. Eckel took this question up with the Vestry May, 1903, but nothing was accomplished. [Ed.]

dergarten Schools. The Kindergarten Department was started in 1905, just before Mr. Eckel left, and was also under the charge of Miss Wilson, and has been most successful.

Mr. Frederick W. Zahn, who had served the school for many years as Secretary and Treasurer, was made Superintendent of the main school in 1901. The same year Mr. H. C. Parsons became Secretary-Treasurer. These gentlemen have served the school faithfully ever since in the same capacity.

Mr. Eckel was an active factor in all matters pertaining to the Diocese. He was on the Committee for the Increase of the Episcopal Endowment Fund, the object of the endowment being to relieve the parishes, so as to liberate as large an amount as possible for the work of Church Extension. In a circular issued in January, 1904, in the interest of the $60,000 endowment desired for the new Diocese, an address of Mr. Eckel was quoted. After emphasizing the opportunity given to the rich and well-to-do to do a good work for Christ and His Church, and that from such Churchmen the Church has a right to expect large contributions, Mr. Eckel insisted that the movement was a public one, in which every communicant should have a part. He said:

> "Can it be done, I ask again? Let me give you a hypothesis. Let us suppose. They tell us—the reports of 1903—that we have 19,000 communicants in this Diocese. Well, let us suppose a great many of these are non-wage-earners. Let us suppose many of them are children, and many of them are very poor, while some of them are so rich that they ought to do great things, and some of them are indifferent, and some of them, perhaps, are lapsed, and some of them are in Europe or some other equally inaccessible part of the world. Let us, to be perfectly fair and reasonable, lop off 11,000 of them. That leaves us 8,000 to do business with. Suppose, now, that three-fourths of these 8,000—that is 6,000—have an average income of not more than $600 a year. Suppose that three-fourths of the rest—namely, 1,500—have an

average income of $1,200 a year. Suppose that the remainder—500 in number—have the comparatively munificent income of $2,000 a year, and none of them more than this. Now suppose that the $600 people give us one per cent. of a single year's income—payable, if they choose, in three installments a year apart—only $2.00 a year, mind you; that would be $36,000 for the Episcopal Endowment Fund of the Diocese of Central Pennsylvania! And suppose the $1,200 people gave us two per cent. of their income for a single year—payable, if they prefer, $8.00 a year for three years; that would be $36,000 more for the Episcopal Endowment Fund of the Diocese of Central Pennsylvania! And suppose that comfortable little company of 500, who have $2,000 a year income, were to give three per cent. of their income—payable, if they choose, the same way—$20.00 for three years; that would be $30,000 more for the Episcopal Endowment Fund of the Diocese of Central Pennsylvania. And $36,000 and $36,000 and $30,000 make $102,000 for the Episcopal Endowment Fund of the Diocese of Central Pennsylvania, and the thing is done! And there are no famishing babies in the workingman's home as a consequence, no sheriff's sales, no bankruptcies—and 11,000 other people to hear from."

The division of the Diocese of Central Pennsylvania was consented to by Bishop Talbot at the convention held in Trinity Church, Williamsport, June 14, 1904.[1] The Primary Convention for the new Diocese was held in St. James's Church, Lancaster, Pa., November 29-30, 1904. At this convention Mr. Eckel, as Chairman of the Committee appointed at the last meeting of the Diocese of Central Pennsylvania to take all necessary steps for the organization of the new Diocese, presented the rules of order for the Convention. He also presented the report of the Committee for the Increase of the Endowment as follows:

[1] In the chapter, "Dr. Hopkins' Rectorship," an account was given of the previous attempts to accomplish this division. [Ed.]

Money from original fund	$16,771.48
Pledges to Diocesan Convention of 1904	6,887.50
New pledges since Convention of 1904	9,634.25
Additional since draft of the report	1,082.23
	$34,375.46

Of this amount Christ Church, Williamsport, had in original fund, $2,610.00; in new pledges $3,122.50; a total of $5,732.50.

On the eve of this Primary Convention the Wardens and Vestrymen of Christ Church sent out the following circular letter, which is inserted here as an evidence of their appreciation of Mr. Eckel and his work:

Williamsport, Pa., November 2, 1904.

At the forthcoming convention to organize the new Diocese, its most important work will be the selection of its Bishop. It would seem best that the choice should fall upon one thoroughly familiar with the Diocese and its needs, and in such health and strength that its entire field may be fully and frequently traversed and its work performed with such vigor as will ensure the best results.

Well knowing his ability to fill that high office, we shall instruct our delegates to present the name of our beloved rector, the Reverend Edward Henry Eckel, B. D., for the choice of the convention. He is 42 years of age, is a graduate of the General Theological Seminary in the class of 1889, and has been in the Diocese of Central Pennsylvania in active service for thirteen years. He is of the type of Churchmanship acceptable to the people and to his brethren of the Clergy; is a most excellent preacher, and indefatigable worker, and an administrator of affairs such as will be needed in this important Diocese. His work in Williamsport during the past eight years has not only brought our parish to a state of usefulness and activity surpassing all that she had theretofore accomplished, but has won for him the affection of his people and

commanded the respect of his fellow citizens in this community.

We shall be glad to have your assistance.

Signed,

JAMES V. BROWN,
C. LARUE MUNSON,
Wardens.

ALLEN P. PERLEY,
JOHN F. LAEDLEIN,
C. B. FARR,
FRANK C. BOWMAN,
W. C. ROBINSON,
JOHN B. IRVIN,
GEO. P. CROCKER,
J. B. DAYTON,
EDWARD E. SHAY,
A. THOMAS PAGE,
H. Y. OTTO,
Vestrymen, Christ Church, Williamsport.

Mr. Eckel's name was presented to the Convention and he received votes on the first eight ballots cast for Bishop, when, in the interest of harmony, he withdrew his name.

On the ninth ballot the Rev. W. T. Manning was elected Bishop. He having declined the honor, a special convention was called at Harrisburg, in St. Stephen's Church, February 1, 1905, when on the thirteenth ballot the Rev. James Henry Darlington was elected the first Bishop of Harrisburg.

Mr. James V. Brown, the senior warden, died suddenly December 8, 1904.[1] Always interested in Church matters

[1] During Mr. Eckel's rectorship the Vestry suffered heavily from death, no less than eight members entering into their eternal rest: 1898—Mr. Henry Cooley Parsons; 1899—Mr. J. F. Starr; 1901—Mr. Edgar Munson; 1902—Mr. John Jermain Crocker; 1903—Mr. William Sweeley; 1904—Mr. John Elcock Jones, Mr. John Allison White and Mr. James Van du Zee Brown. All men who had worked faithfully and unselfishly, the loss to the parish was a true one, and the resolutions passed by the surviving members of the Vestry but reflected the sorrow felt by the entire congregation. [Ed.]

and a warm friend of the Rector, he had during his latter years become also interested in public libraries, and designed to bequeath the larger part of his fortune for the establishment and maintenance of a library to be his gift to the people of Williamsport and vicinity. By his will the amount set aside for this purpose was $150,000 for a building, $10,000 for books, and bonds sufficient to produce an annual income of $10,000, a total bequest of between $400,000 and $450,000. The library, known as "The James V. Brown Library," was to be under the administration of a Board of Trustees consisting of five persons named by the testator in his will, with the Rector of Christ Church, the Mayor, the Superintendent of Schools, *ex-officio*, and one person elected by City Councils. By this provision Christ Church is connected for all time with the institution most dear to the heart of her senior warden.[1]

On the death of Mr. Edgar Munson, Vestry's Warden, in 1901, Mr. James Van du Zee Brown, who had been Rector's Warden, was elected his successor, and Mr. Eckel appointed Mr. John Jermain Crocker[2] Rector's Warden. Mr. Crocker

[1] Mr. Eckel took much interest in the first meetings of the Library Board, and his successor, Mr. Jones, has throughout his rectorship been one of the most active members of the "Library Committee." [Ed.]

[2] John Jermain Crocker, son of John and Ardelissa (Dyer) Crocker, was born on August 12, 1839, in Warsaw, New York. Moving as a young man to Williamsport, he was confirmed by Bishop Vail, of Kansas, in the old Christ Church, April 13, 1866, during the rectorship of Mr. Wadleigh. He was made Secretary and Treasurer of the Vestry in 1873, and six years later elected to membership in that body, being annually re-elected till his death, April 8, 1902. Though he resigned the treasurership in 1897, he held the secretaryship to the end of his life—a term exceeding a quarter of a century by four years. He frequently served as lay-reader and on several occasions was a delegate to the Diocesan Convention. In 1901 he was appointed Rector's Warden by Mr. Eckel, which position he held at the time of his death. The Vestry, in the resolution they passed, paid a touching tribute to the faithfulness with which he had discharged the duties of his offices.

Mr. Crocker was connected with the banking firm of Weed & Company for twenty years, and was identified with various other

died within a year of his appointment, and Mr. Eckel then appointed Mr. Cyrus LaRue Munson[1] as his successor.

business interests in Williamsport, serving in both Councils, and being active in various charitable undertakings. In 1869 he married Miss Elizabeth Ann Beer, of Mt. Clemens, Mich., who with three children, George Perkins, John Archdell and Mary Elizabeth, survive him. The elder of his sons, George P., was elected in 1902 to the vacancy in the Vestry occasioned by his death. [Ed.]

1 Cyrus LaRue Munson, the son of Edgar Munson, of whom a biographical note has already been inserted, was born in Bradford, N. Y., July 2, 1854. He was educated in private schools and the Episcopal Academy of Connecticut, from which he graduated in 1871. He read law in Williamsport with Allen & Gamble, and in 1873 entered the Yale Law School, graduating with the degree of LL. B., July 1, 1875, on which day, though still under age, he was admitted to the Connecticut Bar. In 1875 he entered into law partnership with Addison Candor, as Candor & Munson, which partnership still continues. He was elected a lecturer on legal practice by the Yale Corporation in 1890, which lectureship he still holds. He received an honorary degree of M. A. from Yale in 1891; and in 1897 published a "Manual of Elementary Practice." In 1902 he was elected President of the Pennsylvania State Bar Association, and in 1904 President of the Yale Law School Alumni Association.

Mr. Munson is a director, in many cases president, of a number of the large business enterprises of the city, among which are the Savings Institution of Williamsport, E. Keeler Company, Williamsport Iron and Nail Company, Lycoming National Bank, Williamsport Passenger Railway Company, Citizens Water and Gas Company, John N. Stearns & Co. (N. Y.), Burns Fire Brick Company, Eagles Mere Light Company, and the Scootac Railway Company. He was one of the organizers of the Williamsport Board of Trade, of which he is serving as president.

A Democrat in politics, he received his party's nomination for the Supreme Court Judgeship in 1909, and though failing of election, received a majority of the votes outside of Philadelphia County. In 1910 his party was anxious to have him accept the Gubernatorial nomination, but his physical condition and business affairs forced him to refuse to permit his name being placed before the convention.

Mr. Munson married, November 8, 1877, Josephine Anthony White, by whom he had issue, Edgar (1881) and George Sharp

Upon Mr. Brown's death, in 1904, the Vestry elected Mr. Munson Vestry's Warden, and Mr. Eckel then appointed Mr. Allen Putnam Perley[1] Rector's Warden.

Mr. Eckel's last official act in Christ Church, Williamsport, was to unite in marriage Helen Graves Runkle and Noel W. Smith.

(1883). Subsequent to his wife's death, in 1889, Mr. Munson married, October 20, 1891, Minnie Wright Tuller.

Mr. Munson has been a Vestryman of Christ Church since 1881; (Rector's Warden 1902-1904; Vestry's Warden 1904-1910). He was Superintendent of the Sunday School 1877-1892, a period of 25 years. During the years 1877-1882 this superintendency was shared by Mr. A. Howard Merritt. His eldest son, Edgar, was elected to the Vestry in 1908 and was made Assistant-Secretary in the same year. Mr. Munson was elected Chancellor of the Diocese of Harrisburg in 1906, and has been re-elected each year since that time. [Ed.]

[1] Allen Putnam Perley was born in Oldtown, Penobscot County, Me., on March 8, 1845; his father being a physician, Dr. Daniel J. Perley, his mother, Mary (Lovejoy) Perley.

Mr. Perley received his education in the schools in the neighborhood of his birthplace, and entered mercantile life as a clerk. He moved to Williamsport in 1865, securing a position as bookkeeper with George Zimmer & Co., planing mills. Four years later he purchased an interest in the firm, which he retained till 1873. Subsequently he was bookkeeper with Daniel W. Smith, and in July, 1874, bookkeeper for Slonaker, Howard & Co. In 1874 he purchased Mr. Slonaker's interest, the firm becoming Howard, Perley & Howard. C. B. Howard retiring in 1887, the firm became Howard & Perley. His lumber interests, both in the Northwest and the South, are extensive.

In 1898 Mr. Perley, who had been a director of the West Branch National Bank, was elected its president, and the bank under his direction has since grown to be the largest and strongest financial institution in Northern Pennsylvania. In 1908 Mr. Perley was appointed Postmaster of Williamsport by President Roosevelt.

Mr. Perley married, in 1869, Clara Lovejoy, daughter of Albert Lovejoy, of Gardiner, Me., by whom he had eight children, five of whom are now living. Subsequent to Mrs. Perley's death, in 1886, he married (1888) Mrs. Anne (Higgins) Stowell. Mr. Perley has been a member of Christ Church Vestry since 1883. (Rector's Warden 1904-1910). His sons-in-law, A. Thomas Page and William H. Crockett, are also members of the Vestry, the former 1892, 1900-1910; the latter 1909-1910.

During his rectorship he baptized 310 persons, presented for confirmation 188 persons, married 61 couples, and buried 104 persons.

Mr. Eckel's Churchmanship was of the plain Oxford type. He was a Prayer Book Churchman, giving every fast and feast its due observance; but, except on the high festivals, the services were of the usual plain, dignified character customary in the parish. His own manner in the chancel was most devout, without affectation—a prayerful man. His emphasis in saying, "Let us pray," was in itself a hearty call to prayer. With the approval of Bishop Talbot, he had the following collect mailed to every member of the parish, generally using it himself at the close of the Communion Service:

"Let your requests be made known unto God." Phil. 4:6.

PARISH COLLECT.

Approved by the Bishop of Central Pennsylvania:

"My permission to use the Parish Collect is most gladly granted, and I deem it a privilege to endorse the use of such a useful and complete prayer."

ALMIGHTY GOD, Who feedest Thy flock and callest Thine own by name, look down in mercy upon our Parish, that we may be cleansed from all our sins, and serve Thee with a quiet mind. Hallow and bless to us the Sacraments and services of Thy Church. Inspire our Clergy to show forth Thy truth by their preaching and living, and daily to minister according to Thy will.* Keep our communicants in singleness of heart, from unbelief and worldliness, giving them grace, both in their homes and callings, faithfully to confess Thy Holy Name.* May all our children be taught of Thee.* Draw to the Cross those who are impenitent and hardened in sin.* And we beseech Thee, heal the sick; comfort the sorrowing; relieve the distressed.* Take our parish work into Thy keeping.* Move Thy people to give as Thou hast given to them. Fill the workers with the Spirit of power, of

love, and of a sound mind. And while we plant and water, do Thou give the continual increase; through Jesus Christ our Lord. Amen.

*(*Here intercessions may be made for special persons or objects.)*

Mr. Eckel had a card placed at the tower door, "Come in, rest and pray," and had the church open all day for private devotion, many not of our communion availing themselves of this privilege. He had daily services in Advent and Lent, and on the great festivals the services were as inspiring as elaborate ritual and music could make them, accompanied by crowded congregations. In 1898 he instituted the custom of the Midnight Eucharist on Christmas Eve—a high celebration with elaborate music and ritual. This service has always been largely attended and is evidently dear to the communicants of the parish. He was the first rector to introduce the use of wafer, or unleavened, bread.

A very interesting and profitable service was held on the evening of Maundy Thursday—a service of self-examination and devotion in preparation for the Easter Communion.

The cards now in the tower of the church regarding The Ceremonies of the Church, The Holy Catholic Church, The Anglican Church and The Apostolic Succession, were placed in position by Mr. Eckel, as well as the appeal: "Whosoever thou art that enterest this church, leave it not without one prayer to God for thyself, for those who minister and those who worship." The photographs in the vestry-room of the rectors and curates of the parish were also obtained by Mr. Eckel.

Mr. Eckel was a brilliant preacher, a clear thinker and an absolutely fearless champion of whatever he believed to be right. He also had the rare gift of accepting failure cheerfully. He never bore malice and was always ready to try a new plan to forward the work of the Kingdom of God.

He was also interested in all civic matters. It was at his instance that city elections ceased to be held in the saloons, and he organized the Williamsport Branch of the Bureau of Asso-

ciated Charities, which relieved the parish of many of its pensioners.

Mr. Eckel was chaplain of the Actors' Alliance and frequently ministered to members of the profession while in the city, and on more than one occasion prevented the presentation of undesirable plays on the stage of the opera house.

Mr. Eckel also belonged to the Ministerial Association of the city (in addition to the Clericus of our own Church), and at one time invited all the ministers and their wives to a tea in the parish house, which was followed by a fine musical service in the church, arranged by the organist, Mr. Frank Gatward, for their enjoyment; one of the numbers sung being the "Sanctus," from Gounod's St. Cecelia, the solo being sung by Mr. William H. Deibert.

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THE REV. WILLIAM NORTHEY JONES

RECTOR 1905

MR. JONES'S RECTORSHIP.[1]

1905.

THE GIRL CHOIR—THE NEW PARISH HOUSE—THE NEW ST. JOHN'S CHAPEL—THE NEW CHURCH WINDOWS—AT THE END OF SEVENTY YEARS.

Immediately upon Mr. Eckel's resignation, the Vestry appointed a committee to secure his successor; which committee, on April 18, 1905, unanimously recommended that a call be extended to the Rev. W. Northey Jones, then Rector of Grace Church, Manchester, N. H. Accordingly the rectorship was offered Mr. Jones, the call being renewed at a Vestry meeting held May 9, 1905, and accepted a few days later.

Mr. Jones,[2] on taking charge of the parish, perceived im-

[1] This chapter has been contributed by the Registrar of the Parish.

[2] The Rev. W. Northey Jones was born in Portland, Me., May 27, 1866, of old New England Puritan ancestry. He received his early schooling at St. Paul's School, Concord, N. H., under Dr. Henry A. Coit, the well known rector of that famous school. He entered Trinity College, Hartford, Conn., in 1884, graduating, B. A., 1888, and immediately entered the General Theological Seminary, from which he graduated in 1891. In the same year he also received his degree of M. A. from Trinity College. While at the General Theological Seminary Mr. Jones acted as lay-assistant in Christ Church, Bedford Avenue, Brooklyn, under Dr. James Henry Darlington, who has since become the first Bishop of the Diocese of Harrisburg. It was from this Brooklyn parish, too, that, three years later (1894), he secured his bride, Carrie Louise Clark, the daughter of the Junior Warden.

After leaving the General Theological Seminary Mr. Jones was invited by his Bishop, the Rt. Rev. Henry A. Neely, to become a canon of the cathedral and reside in the Episcopal residence. He also received a call to the rectorship of St. Paul's Church, Portland; but, preferring not to work in his native city, he offered his services to the Bishop of Montana, in which district he was sta-

mediately that if it was to progress its physical equipment must be made commensurate with its obvious needs. His experience in missionary work in the West, as well as his observation of conditions and methods in New York, had made him an advocate of work along the lines pursued by what are known as Institutional Churches. The parish, favored by an unusually loyal and united congregation, was hampered by lack of space in all its undertakings. The Sunday School was over-crowded, the choir inadequately provided for, the guilds and clubs heavily handicapped. The mission work at St. John's was laboring under difficulties that even a few hundred dollars, spent in additions to the chapel, would have relieved. The financial situation needed attention. If free of bonded indebtedness, the path of the treasurer was still difficult; while, most important of all, the times were ripe and conditions

tioned for three years, first at Livingston and later at Virginia City. Returning to New York City, he accepted a curacy at old St. Clement's, Fourth and McDougal Streets. Six months later, having been nominated by Bishop Potter, he accepted the rectorship of St. Paul's Church, Evansville, Ind., where he served for three and a half years, and where he was appointed an Examining Chaplain of the Diocese of Indiana (1894-1897). He accepted the rectorship of Grace Church, Manchester, N. H., in 1898, resigning to accept the call to Christ Church, Williamsport, in 1905.

For six years, while in Manchester, Mr. Jones was a member of the Diocesan Board of Missions. He was a member of the General Convention of 1904, being seated as first alternate deputy.

In 1908 Mr. Jones was appointed a delegate to the Pan-Anglican Congress; and, in 1910, to the General Convention at Cincinnati, receiving the highest number of votes cast and being the first clerical deputy from Christ Church to represent the Diocese in the General Convention since Dr. Hopkins enjoyed a similar honor, twenty-four years ago. He is a member of the Joint Diocesan Sunday School Commission, and for three years has been a delegate to the Missionary Council.

Mr. Jones was nominated in the Richmond Convention to be one of the bishops of one of the Western Missionary districts.

Like many members of the Christ Church Vestry, he is interested in Masonry, being Captain General of Knights Templar and Past Most Wise Master of the Williamsport Rose Croix, Scottish Rite. He is a member of the Pennsylvania Society Sons of the Revolution, and the Psi Upsilon (College) Fraternity; and a Trustee of The James V. Brown Library.

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CHRIST CHURCH PARISH HOUSE

SUNDAY SCHOOL ROOM AND AUDITORIUM

favorable for an increase in the numerical strength of the parish.

In some respects the chronicles of the five years of Mr. Jones's rectorship must consist in records of large sums of money spent in buildings and improvements, of gifts given and received, of clubs and guilds organized, of financial resources placed on a sounder basis. But from a higher standpoint all these things must remain of secondary interest and significance as compared to the life of the parish, perhaps best evidenced in the number of baptisms and confirmations.

As a Churchman Mr. Jones belongs to the school which holds the Catholic faith; but which, while admiring the ornate, considers ritual beyond that demanded for order, decency and dignity, as a non-essential; a school which in the pulpit eschews as far as possible the politico-ethical questions of the day, that have here and there dragged the pulpit into politics; but a school which, by preaching the whole gospel of Christ, and Him crucified, seeks not only to minister to the soul but to furnish guidance for the solving of the complex problems that confront present-day men in their dealings with each other.

It would possibly be in bad taste for the writer of the present chapter to do more than mention the present rector's ability as a thoughtful and helpful preacher; his persistent selection of the old biblical narratives to enforce the lessons to which he woud have his congregation give heed; and his reverent and impressive reading of the services of the Church. A better and a truer estimate of the value of his work can be given by the mere quotation of the parish records, which show that in the past five years the baptisms numbered 246 and the confirmations 239. It is worthy of note that in 1906 the class presented for confirmation numbered 75, the largest in the history of the parish by nearly 50 per cent.[1] As an evidence of the strength of the Church to attract not only the children

[1] The largest previous classes were presented by Dr. Paret in 1870 and Dr. Hopkins in 1879, both numbering 47; but of these a number came from Wadleigh Chapel, now St. Mary's Church.

whose parents are members, it is not out of place to add that 26 of the candidates for the rite were of sectarian[1] upbringing.

On February 4, 1906, by the Rt. Rev. James H. Darlington, Bishop of the Diocese, Mr. Jones was instituted as Rector of Christ Church Parish, the ceremonies being in accord with those prescribed by the Church. The Rev. Harry G. Hartman, whom Mr. Jones had engaged as assistant,[2] acted as chaplain to the Bishop, and carried the pastoral staff;[3] while Mr. Jones was escorted by Mr. C. LaRue Munson, Senior Warden, and Mr. Allen P. Perley, Junior Warden, the former, on behalf of the congregation, accepting Mr. Jones as rector, and presenting him with the keys of the church. After the Bishop had presented the new rector with the Bible, the Book of Common Prayer, the Constitution and Canons of the Church, and the Canons of the Diocese of Harrisburg, and had spoken to the people as to the significance of the rite in which they had taken part, the Communion Service followed, over one hundred persons receiving the Sacrament.

Among the early work undertaken by Mr. Jones was the revival of the parish paper[4] under the title, "Christ Church Messenger," in the form of an illustrated monthly,[5] designed

1 This class is also the banner class in the history of the Diocese of Harrisburg. In addition one member of the Roman Branch of the Catholic Church was received into the Church.

2 The Rev. Harry G. Hartman came to Christ Church on August 1, 1905, after graduating from the General Theological Seminary. He was given special charge over St. John's Mission; was advanced to the priesthood Trinity Sunday, 1906, and resigned October 1, 1906, having received a call to the rectorship of Trinity Church, Shamokin, Pa.

3 Bishop Darlington's staff was made from a design prepared by Dr. Hopkins, and it was first carried before Bishop Howe by Dr. Hopkins himself, when he acted as Bishop's Chaplain on the occasion of the consecration of Christ Church in 1879.

4 Reference to this paper is made in some of the previous chapters and a summary of its history given in "Summary Notes, 'The Parish Paper.'"

5 Editor, Rev. W. Northey Jones; Associate Editors, George P. Crocker and Henry C. Parsons; Advertising Manager, Frederick W.

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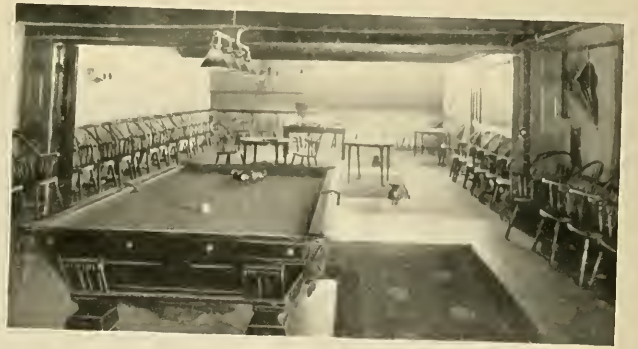


CHRIST CHURCH PARISH HOUSE

Bowling Alley
Ladies' Guild Room

Men's Club Rooms
Choir Room

to enable the members of the parish to keep in close touch with all its affairs; and the establishment of the "Knights of King Arthur," an organization of boys, which has developed into a sound and useful club.[1]

Of greater importance was the maintenance of interest in the probationary chapter of the Brotherhood of St. Andrew, organized shortly before Mr. Eckel resigned, under the presidency of Mr. A. Thomas Page. This work resulted, September, 1907, in the granting of a charter, No. 1962, to the "Christ Church, Williamsport, Chapter." Twenty-five men were enrolled as charter members, with Mr. Washington Righter as Director, Mr. Robert Field, Secretary, and Mr. Jasper Nicholson, Treasurer. The Chapter continues active and is of much service to the Church.

Of great help, too, was the organization of a choir of girls' voices, in December, 1905, to assist at the services when the regular choir could not be present; daily during Lent, and on Wednesday evenings during the rest of the year. Originally it was hoped it would sing first at the early communion service on Christmas Day, but it did not take part till the first Monday in Lent—March 5, 1906.[2]

Zahn. The present staff (1910) is: Editor, Rev. W. Northey Jones; Associate Editors, George P. Crocker, Augusta Wilson, William U. Mussina and Henry C. Parsons; Circulation Department, A. Thomas Page; Advertising Manager, Hugh Gilmore; Assistant Manager, J. Raymond Geiger.

[1] Originally the "Knights" were boys between the ages of 9 and 14, assisted by 25 patronesses, of whom Mrs. C. LaRue Munson was President, and Mrs. W. H. Kilbourn, Secretary-Treasurer. Later, they became the "Junior Knights," owing to the organization of the "Senior Knights," who were boys over 15 years of age, assisted by 36 men of the parish. These "Senior Knights" had but a short existence, and on January 2, 1908, the Junior Knights were reorganized as "Knights of King Arthur," under the direction of Mr. Edgar Munson, who still remains in charge. The boys conduct their own meetings under parliamentary rules, and when in session wear picturesque capes as the insignia of their knighthood.

[2] The sacrifice of time and comfort in coming daily, no matter what the weather, is greater than is usually appreciated. The time

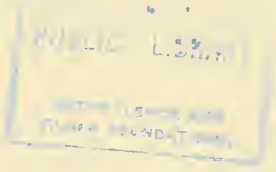
A number of other clubs have been organized and have been more or less effective in accomplishing the purposes for which they were created; while the older clubs, such as "The Parish Ladies' Aid Society," "The Woman's Auxiliary to the Board of Missions," and "St. Mary's Guild," have continued towers of strength.[1]

From the beginning Mr. Jones had impressed on the Vestry his opinion that the parish house must be enlarged if successful work was to be achieved, and to a man they not only sympathized with him in his desire, but set to work to realize it. By March, 1906, St. Mary's Guild, to which no task seems impossible, commenced the work of raising funds, and the Vestry co-operated, by agreeing to set aside the Easter offering for the purpose to which they were now committed. On March 29, 1906, the architect submitted plans covering alterations the estimated cost of which was about $10,000. That sum was not in hand, neither were the alterations and additions sufficiently extensive for the work that was being planned. The matter went over, the Vestry appointing Miss Lucy O. Scott, Treasurer of St. Mary's Guild, as special treasurer of the building fund till a sufficient amount had been accumulated to justify proceeding with the work.[2] The Easter offering in 1906 was about $3,400; in 1907 it was about $3,800. The money collected justified commencing work and the plans had been elaborated till they seemed adequate. Bids were asked for in September, and obtained, and in the October "Messenger," the editors record that they have been driven out of the parish house, it having been turned over to the contrac-

and help given by Mrs. Gatward, the Misses Lumley and others to the choir is acknowledged in "Summary Notes, 'The Choir.'" The Oxford caps and materials for their vestments were donated by Mrs. Allen P. Perley.

1 It would seem that in Christ Church, as elsewhere, for length of service and unremitting effort, the women's guilds form examples utterly unmatched by their male collaborators.

2 For convenience the funds were actually handled as by the St. Mary's Guild.



CHRIST CHURCH PARISH HOUSE

KINDERGARTEN ROOM
KITCHEN

RECTOR'S STUDY
PRIMARY ROOM

tor.[1] Apparently they were not absolutely homeless, for the School Directors of the Franklin Building generously loaned them a room in which to meet.

With the commencement of work gifts poured in. The plans called for store-rooms, lavatories, club rooms, and a bowling alley in the basement; hall, infants' room, choir room, and a Sunday-School room on the first floor, the last named with regular stage and paraphernalia; and for club rooms, kitchen, study and an auditorium on the second floor. The furnishings for such a plant must of necessity be costly, and for some months the "Messenger" seems a mere chronicle of gifts of furnishings, windows, fittings, rugs, etc., by members of the parish, who availed themselves of the opportunity to both help the project and erect memorials to the memory of those they loved.[2] By the date the parish house was opened, October 12, 1908, the value of the gifts so made must have equalled nearly $6,000, while the sums paid by the church itself totaled a little over $24,000. The Easter offering in 1908 had reached $4,200, and in the succeeding year $3,300 more was realized from the same source. All bills were paid and by the middle of 1910 the parish house, which, with furnishings, must have cost $30,000, was paid for with the exception of about $1,500, which will be wiped out next Easter.

Hardly had the parish house project gotten well under way, than an unexpected gift was made for St. John's Mission on the South Side. Mr. Henry J. Lutcher and Mr. G. T. Bedell Moore, the latter the son of a former rector of the parish, presented to the Church a lot on Market Street, splendidly situ-

1 Samuel Larrivee was the contractor; G. W. Talley, clerk-of-the-works; the Vestry Committee—the Wardens and Messrs. C. B. Farr, John F. Laedlein, Joseph C. Righter and William C. Robinson. The contract was for $14,500, exclusive of lighting, heating, windows, etc.

2 The individual gifts are itemized in "Summary Notes; 'Gifts, Memorials, etc.'" Every room was completely furnished through the generosity of some person or family immediately on its completion.

ated and of ample dimensions to permit the erection on it of a church, parish house and parsonage.

The possibilities that this gift suggested were tremendous. At the beginning of his incumbency Mr. Jones had requested the Vestry to increase the salary of the curate to $700, which they had done, and he had then insisted that the curate reside on the South Side, among the people to whom he was supposed to minister, instead of living in the city and "visiting them," as in the past. Only by perpetual contact and community of interest did he believe the Mission could advance. On the resignation of Mr. Hartman, in October, 1906, he had secured Mr. Thomas R. Yates,[1] who was the type of man he was looking for, and who threw himself so whole-heartedly into the work as to soon win the affection of his people. The chapel was a wooden building, erected by Dr. Hopkins 23 years previously, and naturally was not on the lot presented. To move it would be expensive; from the standpoint of the future, unsatisfactory. While the matter was being considered Mr. G. T. Bedell Moore, who with his partner, Mr. Lutcher, had just given the lot, solved the problem. Writing from his residence in San Antonio, he informed the Vestry he desired to give St. John's a church in memory of his father, and placed the matter of its erection in the hands of Wardens of the parish, only asking that the foundations be put in before cold weather. The plans drawn by Duhring, Okie & Ziegler, calling for a church of brown mountain stone up to the eaves, above which there was to be English open timber work, were accepted, and the necessary excavations commenced. The cost was estimated at $10,000, but before completion the bills paid by Mr.

1 The Rev. Thomas R. Yates was born in England, but came to this country as a young man, laboring in a coal mine in order to secure money to get through college. He spent four years at Harlem Springs College, Ohio, and then entered Mt. Union College, Alliance, Ohio, graduating in 1891. He spent one year at the Western Theological Seminary (Methodist) and one year traveling in Europe, before becoming pastor of a Methodist church at Pulaski, Pa. Mr. Yates was ordained deacon by Bishop Darlington, September, 1907, and priest March 17, 1908.

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TILDEN FOUNDATIONS.

ST. JOHN'S CHAPEL: INTERIOR

Moore, and after his death by his widow, Mrs. Moore, totaled nearer $20,000. The Vestry, on its part, promised to see that a parsonage was erected. Early in the next year, on May 14, 1908, the corner-stone was laid by Bishop Darlington, the Grand Lodge of Masons assisting, while the Rev. Mr. Graff, a former rector of the parish, came in person to tell his reminiscences of the Mission's early history. The clergy, preceded by the vested choir, at the head of which was carried the processional cross, left Christ Church fully vested, and followed by the Bishop in his robes, in front of whom was carried a pastoral staff, proceeded out Fourth Street to Market Street, and thence down Market Street, across the bridge, to the site of the new church. The procession was a dignified one and doubly pleasant, as demonstrating that, excepting in the larger cities, the Church can still perform her rites with some of the pomp that befits them, without fear of ribaldry or interruption.

The building operations proceeded steadily and on March 28, 1909, the new church was used for the first time; being consecrated by Bishop Darlington shortly after, on Ascension Day of that year.

The completed building is so beautiful that it adds to the sorrow felt throughout the parish that Mr. Moore did not live to see it. He died suddenly and unexpectedly on October 11, 1908, his body being brought to Williamsport for interment in the lot which contained the bodies of his first wife and two children. His sisters, the Misses Gertrude, Sarah Virginia and Emily Salter Moore, desired the permission of the Vestry to erect a window to Mr. Moore's memory in the chancel, but before it was completed, death again stepped in and claimed Miss Gertrude Moore. The window depicts six scenes in the life of St. John, and is probably the finest piece of stained glass in Williamsport. Upon the death of her husband Mrs. G. T. Bedell Moore assumed his interest in the Memorial Church, and to her kindness and interest much is due. The rood, altar, reredos and sedilia constitute her tribute to Mr. Moore's memory.

As promised, the Vestry proceeded with the erection of a

parsonage, the contract price being $4,400, Mr. Yates with his family moving in in March, 1910. The financial problem was so far simplified through the sale of the old church and lots that to-day, despite the fact that it cost $5,000, the only encumbrance on the property is a mortgage for $1,500.[1]

The two large building operations have in a way overshadowed, so far, the story of this rectorship. But an immense amount has been done in other ways, the most far-reaching act being the decision of the Vestry to rent the pews. When, in 1866, Mr. Wadleigh accepted the rectorship, he did so only upon the understanding that the church should be made a free church; and it has been recorded how he and Mr. Grange spent an afternoon carrying down into the cellar the doors of the pews, in order that it might not only *be* free, but *appear* so. Yet the history of the church since his time, as well as before it, is largely one of financial difficulties, of endless borrowings and payments of interest, of difficulties experienced in persuading each member of the parish to pay his share. After the erection of the Diocese of Harrisburg, and the election of Bishop Darlington, who is a strong believer in pew-rentals, the Vestry, after much anxious consideration, decided to make a trial. The Bishop visited the parish in 1908 and spoke plainly to the congregation, pointing out that, though in theory the free church was most excellent, it generally failed in practice. On April 27, 1908, therefore, the pew-rent system was authorized to take effect July 1. A diagram was drawn and published in the "Messenger," in which the rent of the pews was shown to vary from $15 to $120, each pew containing five sittings. A person desiring a single sitting could have one assigned, and if this sitting was in one of the $15 pews, it would cost him but 5 4-5 cents a Sunday. Free seats were provided for the inmates of the Girls' Training School, and precautions taken to prevent those unable to contibute even the nominal sum named from feeling that the new

[1] The Mission is rapidly becoming self-supporting. Christ Church pays $400 of the curate's salary; the Mission pays the balance and all other expenses.

rule affected them. The committee having the matter in charge went to work and has been so successful that at Easter, 1910, but two pews and fifteen individual sittings remained untaken, and the "Messenger" reported that the income of the Church had been increased by $1,500.

In the early part of 1907, after careful consideration on the part of the Vestry, an amended charter[1] was submitted to the congregation at a parish meeting. Being approved, it was forwarded to the President Judge of the Court of Common Pleas of Lycoming County and subsequently approved by him.[2]

Work of all kinds has gone forward during the past five years, but none has done more to beautify the church itself than the presentation of memorial windows. When, at the April, 1905, meeting of the Vestry, Messrs. Robert Hallam Munson and C. LaRue Munson requested permission to place in the church a window in memory of their parents, and Mrs. Elizabeth H. Doebler, at the same time, requested permission to place a window in the church in memory of her husband, the nature of the windows, and the cumulative effect to be obtained, was seriously considered, and it was decided that donors should be requested to have the windows depict scenes from

[1] The amendments were of a nature to enable the Vestry to better administer the financial affairs of the parish.

[2] In every rectorship losses by death are inevitable. On November 19, 1908, Mr. John B. Dayton, who, confirmed in 1860, had become Superintendent of the Sunday School, and later, 1892, a member of the Vestry, passed away, after attending Christ Church for 48 years. The officers of the Sunday School met and passed suitable resolutions, the Vestry taking similar action.

Mr. William Humbert Kilbourn, who had attained manhood before entering the Episcopal Church, died suddenly on March 14, 1908. Though only connected with Christ Church since 1899, he had worked so indefatigably for her interests—especially in the Sunday School—that his loss was a severe one. The officers of the Sunday School met and passed suitable resolutions.

On January 31, 1907, Miss Sarah Ann Damant, the sister of Mr. James Damant, who served the parish in so many capacities, died peacefully in her home. She was much loved in the parish and had recently celebrated her 101st birthday.

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the life of Christ, while the windows themselves should be so placed that the scenes would follow each other in chronological order.[1]

Of the four windows in the church, given during the present rectorship, the first to be unveiled was the "The Nativity," given in memory of Edgar and Maria Curtis Munson[2] by their sons, Robert Hallam and Cyrus LaRue Munson. It was unveiled by Robert Hallam Munson on All Saints' Day, 1905, in the presence of the Bishop of the Diocese, a number of clergy and a large congregation, to whom Mr. Cyrus LaRue Munson read a paper commemorating the lives of his parents.

The second window to be placed in position was that of "The Ascension," presented by the legatees of James Van du Zee Brown[3] to his memory, and unveiled by Mr. Edmund B. Piper on June 4, 1906. The ceremonies were simple, but gained dignity through the presence of the Bishops of Harrisburg and Maryland, the latter, Dr. Paret, having been the rector who first appointed Mr. Brown warden.

In 1905 Mrs. Elizabeth W. Doebler had made arrangements to place a window to the memory of her husband, but before they could be completed she herself was stricken by death. So it was not till the 17th of October, 1907, that the window, "Christ before the Doctors," was unveiled by Mr. John Doebler, who on behalf of the family presented it to the church in memory of Valentine Smith and Elizabeth Hepburn Doebler.

1 Mr. Eckel had suggested the scheme to the Vestry during his rectorship and warmly advocated it. Unfortunately the condition of the older windows made the moving of them such a hazardous proposition that they remain as originally placed.

2 Edgar Munson was for years a warden of Christ Church and a short notice of his life has been inserted in the chapter "Mr. Graff's Rectorship." His wife, Lucy Maria Curtis, whom he married in 1852, was as devoted to the interests of the church as he himself. She passed away February 10, 1902, less than a year after her husband's death.

3 James Van du Zee Brown became a warden of Christ Church during the rectorship of Dr. Paret. A short account of his life has been inserted in the chapter, "Dr. Paret's Rectorship."

The last of the windows, that of "Christ Seated in Glory," was placed in the triangular panel over the main entrance. It was presented as a memorial to George Westle Baird, by Mrs. Susanna and Miss Alma A. Baird, his widow and daughter, and unveiled on the Eve of All Saints, 1909.

Many other gifts have been made, of which the Sanctuary Rail, a memorial to Carile Cone Brown,[1] presented by her sisters, Mrs. Allen P. Perley and Mrs. Helen A. Piper, and the tablet to Mr. John White and his son, John Allison White, presented by Mrs. John White, are the most important.

The spiritual life and the social life of the parish have both progressed. The "Messenger" records numbers as present at and receiving the Eucharist and an immense number of pastoral calls both by the Rector and the Deaconess. The new parish house, with its complete equipment of bowling alleys, billiard tables, guild rooms and auditoriums, has proven a magnet of attraction. The Men's Club, entertained by various members of the church, has on several occasions assembled a hundred strong, to listen to lectures, to smoke and to banquet. The girls also have organized. The Sewing Club is active and the Girls' Friendly and other guilds keep steadily at work. Parochial missions have been held: in Christ Church, February 11-28, 1908, under the Rev. Kenneth Mackenzie, Jr.; in St. John's Chapel, November 17-23, 1906, under different preachers. The services, about once a month, for deaf-mutes, of whom there are sixteen communicants in the parish, have been continued under the Rev. Franklin C. Smileau,[2] and in November, 1907, a Missionary mass meeting was held, with Bishop Spalding, of Salt Lake, and Bishop Kinsolving, of Texas, as the speakers. The work organized by Mr. Eckel in the Church of the Epiphany for colored people was recalled in

[1] Carile Cone Brown was the wife of James Van du Zee Brown.

[2] The Rev. Mr. Smileau, himself a deaf mute, is doing wonderful work. Despite his physical handicap, he took the full course of theology, including Greek and Hebrew. He covers the dioceses of Harrisburg, Bethlehem and Western New York—some 36,000 square miles.

November, 1906, when the Rev. Joseph W. Livingston, a colored priest, held a service for the members of his race in the church and organized a guild. In all undertakings the choir has responded to the calls made upon it, the special services of Maunder's "Song of Thanksgiving," 1905 and 1906, and of the same composer's "Penitence, Pardon and Peace," in Lent, 1909 and 1910, standing out as brilliant achievements. In entertainments to raise funds for various purposes the members of the parish have worked unselfishly and effectively.[1]

In the Diocese the election of the Senior Warden, Mr. C. LaRue Munson, to the Chancellorship has added to the importance of the parish, while the organization of an annual Laymen's Banquet of the Archdeaconry of Williamsport, under the direction of the Williamsport Clericus,[2] has aroused and concentrated enthusiasm amongst the laymen to an unexpected degree.

The parish, permeated with a spirit of loyalty, sound financially and equipped with adequate organizations and buildings for its work, celebrates the seventieth anniversary of the first Episcopal Church service in Williamsport, in the fall of the present year. That the completion of three-score years and ten of its history—the allotted length of a man's life—will mean to it merely renewed life, in which it will continue to labor for the advancement of the Kingdom, cannot be doubted.

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1 "The Coming of Ruth," a costumed cantata, was sung at the Opera House April 4 and 5, 1907, by a chorus of one hundred voices; a variety, "The County Fair," was produced at the Vallamont Theatre June 14, 1907; and "Across the Continent" at the Opera House, September 18, 1908. In addition, dozens of entertainments of various kinds have been given.

2 The Annual Banquet is under the direction of the Williamsport Clericus. Suggested by Mr. Jones at a meeting in 1906, the Vestries of Christ Church and Trinity Church were called together and the necessary arrangements made. Each year since that time between 300 and 400 Churchmen have sat down in token of their good fellowship and desire to promote the interests of the Church. Speeches by prominent clerics and laymen have been by no means the least enjoyable features of the dinners.

SUMMARY NOTES.[1]

Before bringing this sketch to an end it will be desirable to present, in summary form, a few notes under the following heads: The Parish Paper; The Bishops of the Diocese; List of the Clergy; Lay Officers and Prominent Lay-Workers; Choir and Music; The Money Problem; Wadleigh (St. Mary's) Chapel; St. John's Chapel; Memorials and Thank-offerings and The Parish in Archdeaconry and Diocese.

[1] Mr. Eckel's narrative is here resumed. For that part of the text, however, which relates to his and Mr. Jones's rectorships, the Registrar is responsible. [Ed.]

THE PARISH PAPER.

From the beginning of Dr. Paret's rectorship onward the chronicler of Christ Church Parish history is embarrassed, not by the dearth of data, but by its abundance. For there is available a file of parish magazines which, supplemented by the Rev. C. F. Sweet's biography of Dr. Hopkins, "A Champion of the Cross," from which quotations have already been made, and other literary material, gives one a vivid story of that progressive development from year to year which has not only given the parish a foremost place in the Diocese, but made its savor of good works to be smelled abroad.

"The Parish Guide" was begun by Dr. Paret in February, 1870, and published continuously until the end of 1875.[1] It was a modest little paper of eight or twelve pages (the one size or other, according to circumstances), 9 x 6 inches. On the upper part of the cover appeared the picture of a battlemented church-door bearing the name, "Parish Guide," with the year over the door, and flanked on either side with grape and ivy vines. Lower down was the motto: "Whatsoever ye do, do it heartily, as to the Lord, and not unto men—Colossians iii: 23." In his initial number the Rector remarked: "Those who will take the trouble to preserve successive numbers and have them bound will find them a good record of parish history." He asks for 100 subscribers at $1.50 each, but was evidently disappointed, for again and again the rector-editor expresses his fear that the publication of the little paper must soon come to an end for lack of financial support. Yet each time until December, 1875, his friends seem to have ral-

[1] The following numbers are yet missing from the file, and will be gladly received from any persons who can supply them: October and December, 1873; November, 1874, and all but March and April of the year 1875. [Ed.]

lied to his aid and the paper went on, the subscription price, however, being reduced to 60 cents for 1871, but raised to $1.00 the next year. At one time for a considerable period the "business management" was lodged in the hands of a committee of "the Brotherhood," composed of Messrs. J. J. Crocker and F. E. Gleim (January, 1872).

We find the Rector not only maintaining the "free seats" policy of his predecessor "as a pecuniary policy," but defending it "on grounds of *holy principle.*" We note also that in the issue for May, 1870, he expresses his gratitude for "the prompt fulfilment, and more than fulfilment, of every promise made me; the warm personal friendship and interest manifested, with many instances of personal kindness; the ready co-operation in all the Rector's plans and purposes of Church work; the hearty confidence and utter lack of fault-finding, and the tokens of growing interest and zeal."

The first number of "Christ Church Messenger" appeared in March, 1888. This was a twelve-page magazine, 9½ x 7 inches, with a four-page colored cover. The "Messenger" was a more ambitious periodical than the "Guide," and contained, besides its monthly quota of parochial news items and exhortations, some columns of well selected articles from the general Church press and a condensed summary of Church movements and notable events at home and abroad, especially in the mission fields of the Church. From time to time Mr. Graff expresses misgivings like to those of Dr. Paret regarding his ability to keep up this publication, but assistance seems ever to have been forthcoming until Febraury, 1894, when we read a pathetic "farewell."[1] Publication was suspended each year during the months of August and September. The subscription price of the "Messenger" throughout its history was 25 cents a year. During Mr. Graff's time the cover bore the mottoes: "One Holy Catholic and Apostolic Church" and " 'Thus

[1] The only missing numbers from the file are June and July, 1889. It is supposed that no June number was published on account of the flood, and perhaps the same reason explains the absence of the July number.

saith the Lord, Ask for the old paths, where is the good way, and ye shall find rest for your souls'—Jer. vi:15." The names of "Wadleigh Chapel, East Williamsport," and "St. John's Chapel, South Williamsport," also appeared on the front immediately below the name and location of the parish church.

It is not the purpose of the present writer to enter upon the period of his own rectorship, but it may here be added, for the sake of completeness, that "Christ Church Messenger" was revived by Mr. Eckel in March, 1897, as a four-page leaflet, 10½ x 7¾ inches (later reduced to 9½ x 6), and ran for two years, when its discontinuance was necessitated by the withdrawal of advertising under a rule of the merchants' association against all publications but newspapers. Under altered circumstances a later revival of the paper by Mr. Jones came in October, 1905, when its form and style were greatly improved, and it has continued its appearance since then as an illustrated monthly.[1]

This resume of the history of the parish papers has been deemed a proper subject of introduction here for the reason that both the clergy and parishioners have always regarded their parish paper as an important agency in maintaining and forwarding the prosperity of the parish.

[1] Ten issues a year. Not published in July and August. [Ed.]

THE BISHOPS OF THE DIOCESE.

It should not be forgotten that to a larger degree than rectors or people realize, the prosperity of a parish depends upon the personality and administrative efficiency of the Bishop. If the parishioners in general know the Bishop of the Diocese only as an occasional visitor to their church, chiefly for the Laying on of Hands in Confirmation, the clergy know him as a personal friend and adviser, as a Father in God, as the Chief Shepherd, as the Pastor of Pastors, and as the director of policies designed to strengthen, invigorate, and expand the corporate life of the Church. Not a little of the success of the parochial and missionary clergy of a diocese is due to the encouragement and guidance of their Bishop, to the private admonitions, incentives, and example of their chief. But if the majority of parishioners are unaware of the Bishop's influence in their religious affairs, it is not so with the Vestry or with the lay-delegates to the Diocesan Convention. The practical value of the episcopal system is made clearly evident as to the clergy, so also to the lay-officials of the Church, in a multiplicity of ways. Under the leadership and counsels of a strong and able Bishop, a beneficial impress is made upon each parish and mission in the Diocese. When, therefore, one would reckon up the forces which have made Christ Church Parish, Williamsport, what it is, the names and splendid personality of its Bishops must not be forgotten.

It is an interesting circumstance in our history that all the early Bishops of Pennsylvania except the first (the Right Rev. William White, D. D., who died in 1836,) have officially visited this parish and ministered to our people. Their portraits and those of the Bishops of Central Pennsylvania, and that of the present Bishop of Harrisburg, can be seen hanging on the walls of the vestry-room.

Our Fathers in God have been the following:

BISHOPS OF PENNSYLVANIA.

The Right Rev. Henry Ustick Onderdonk, D. D., born 1789, consecrated Assistant Bishop of Pennsylvania in 1827, became second Bishop of the Diocese in 1836, and died in 1858.

The Right Rev. Alonzo Potter, D. D., LL. D., born 1800, consecrated 1845, and died 1865.

The Right Rev. Samuel Bowman, D. D., born 1800, consecrated Assistant Bishop in 1858, and died 1861.

The Right Rev. William Bacon Stevens, D. D., LL. D., born 1815, consecrated fourth Bishop of Pennsylvania in 1862, and died 1887. During his episcopate the Diocese was divided (1871), and thereafter the Diocese of Central Pennsylvania had its own Bishops.

BISHOPS OF CENTRAL PENNSYLVANIA.

The Right Rev. Mark Antony DeWolfe Howe, D. D., LL. D., born 1809, consecrated 1871, and died 1895.

The Right Rev. Nelson Somerville Rulison, D. D., born 1842, consecrated Assistant Bishop in 1884, became Bishop of the Diocese in 1895, and died 1897.

The Right Rev. Ethelbert Talbot, D. D., LL. D., born 1848, consecrated Missionary Bishop of Wyoming and Idaho in 1887, and translated to Central Pennsylvania as Diocesan in 1898. During his episcopate the Diocese was divided (1904), and the Diocese of Harrisburg erected, Dr. Darlington being elected its first Bishop.[1]

BISHOPS OF HARRISBURG.

The Right Rev. James Henry Darlington, D. D., LL. D., Ph. D., born 1856, consecrated first Bishop of Harrisburg 1905.

1 The name "Diocese of Central Pennsylvania" has since been changed to "Diocese of Bethlehem." [Ed.]

LIST OF THE CLERGY.

Rectors—(1) The Rev. Edwin Nathaniel Lightner, April 1, 1840-June 13, 1842; (2) The Rev. John Baker Clemson, June 26, 1842-April 16, 1843; (3) The Rev. Thomas Coffin Yarnall, Deacon, September 17, 1843-April 11, 1844; (4) The Rev. William James Clark, November 15, 1846-April 6, 1851; (5) The Rev. John Henry Black, October 10, 1851-June 12, 1853; (6) The Rev. Edward Purdon Wright, October 10, 1853-April 11, 1854; (7) The Rev. W. H. Cooper, September 17, 1854-July 20, 1855; (8) The Rev. Richard Channing Moore, October 20, 1855-October —, 1865; (9) The Rev. Albra Wadleigh, April 1, 1866-April 1, 1869; (10) The Rev. William Paret, D. D., May 1, 1869-October 4, 1876; (11) The Rev. John Henry Hopkins, D. D., S. T. D., December 10, 1876-October 1, 1887; (12) The Rev. William Henry Graff, November 25, 1887-May 4, 1896; (13) The Rev. Edward Henry Eckel, B. D., November 1, 1896-March 1, 1905; and (14) The Rev. William Northey Jones, May, 1905——.

Of these fourteen rectors the addresses of those who are still living are: Dr. Yarnall, Philadelphia; Bishop Paret, Baltimore; Mr. Graff, Philadelphia; Mr. Eckel, St. Joseph; and Mr. Jones, Williamsport.

Assistants.—(1) The Rev. Samuel Earp, July 5, 1868-January 1, 1869; (2) The Rev. Charles Edward Dobson, October 3, 1880-March 30, 1886; (3) The Rev. William Louis Woodruff, December 28, 1886 (?)-November 4, 1888; (4) The Rev. David Stuart Hamilton, July 1, 1889-November 16, 1890; (5) The Rev. Lansing Swan Humphrey, January 15, 1891-July 1, 1891; (6) The Rev. Morris Washington Christman, July 3, 1891-June 1, 1894; (7) The Rev. Lauren Pettebone Wolfe, July 1, 1898-February 28, 1900; (8) The Rev. Thomas Henry Johnston, March 1, 1900-June 1, 1900; (9)

The Rev. William A. Eardley (Thomas), September 1, 1900-December 1, 1900; (10) The Rev. James Whalley Diggles, February 1, 1901-December 9, 1902; (11) The Rev. Martin Damer, February 1, 1903-November 26, 1903; (12) The Rev. Job Osiander Babin, May 30, 1904-February 1, 1905; (13) Rev. Harry G. Hartman, August 1, 1905-October 1, 1906; (14) Rev. Thomas R. Yates, October 1, 1906——.

The Rev. Enos Josiah Balsley lived with Dr. Hopkins contemporaneously with Mr. Dobson and served outlying missions, but took occasional duty in this parish.

The Rev. William Jenkins likewise lived in Williamsport and ministered outside, contemporaneously with Mr. Diggles, but often officiated in the churches of Christ Church Parish.

The Rev. George Read Savage and the Rev. Harry McDowell served as assistants temporarily between Mr. Woodruff and Mr. Hamilton.

The Rev. Alfred Evan Johnson was *locum tenens* between Dr. Paret and Dr. Hopkins; the Rev. William H. Burbank between Mr. Graff and Mr. Eckel; and the Rev. Joseph F. John between Mr. Eckel and Mr. Jones.

DEACONESS.—Mrs. Eliza Anna (Derr) Christman (widow of the Rev. Morris Washington Christman, Assistant, July, 1891-June, 1894) was set apart as a deaconess May 8, 1898, and still ministers in the parish.

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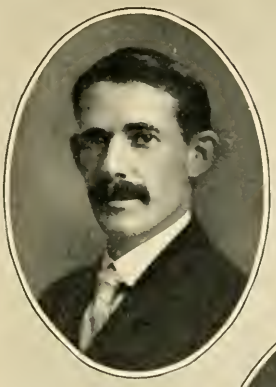
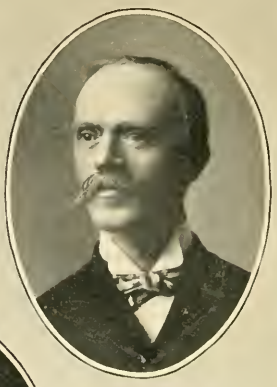


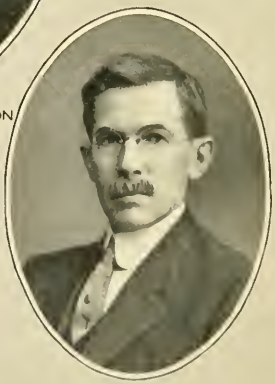
A. THOMAS PAGE



WILLIAM C. ROBINSON

C. LA RUE MUNSON
SENIOR WARDEN

FRANK C. BOWMAN



JOHN B. IRVIN

VESTRYMEN of CHRIST CHURCH
EASTER 1910

LAY OFFICERS AND PROMINENT LAY-WORKERS.

This narrative would not be complete nor just to the people of Christ Church Parish were it to pass over without notice the names and active services of the many earnest and devout lay-folk whose zeal and generosity have contributed so signally to its prosperity.

The records of the Vestry reveal the interesting fact that, with the rarest exceptions, a layman once chosen to membership in the Vestry is annually re-elected and remains in this body until his death or removal from the city. Several of these records of long service are particularly noteworthy.

Of the Vestry chosen when the parish was organized in February, 1841, Mr. F. C. Campbell served first as Vestry's Warden until 1853, then as Rector's Warden from 1855 until his death in 1865, a period of 24 years in all.

Mr. Campbell was succeeded as Vestry's Warden by Mr. Lester Griswold, who had been Rector's Warden from the time of Judge Ellis and a vestryman from the date of organization. Mr. Griswold died in January, 1867, after 26 years' service.

Major J. H. Perkins, whose death at the great age of 91 years, occurred July 17, 1893, succeeded Mr. Griswold as Vestry's Warden in 1867, and at the time of his death had been a member of the Vestry for over 40 years and warden for more than half that time.

Mr. Oliver Watson was a vestryman from 1841 till his death in August, 1882, a period of over 41 years.

Mr. John White was elected April 9, 1855, and served in the Vestry for 34 years, till his death in 1890.

Judge Maynard was a vestryman from 1841 till the organization of Trinity Parish in 1865, a period of 24 years.

Mr. James Damant was elected "Clerk of the Vestry"

April 12, 1852, and in this capacity, later as a member of the Vestry, as Parish Treasurer, and for many years as organist of the church, served a period of over 21 years.

Mr. J. V. Brown became a vestryman in 1863, and served for 41 years, till his death in 1904. He was appointed Rector's Warden in 1873, and elected Vestry's Warden upon the death of Mr. Edgar Munson in 1901.

Dr. W. F. Logan was a vestryman from 1863 till Easter, 1892, a period of 29 years. He died December 20, 1892.

Mr. H. C. Parsons, Sr., was a member of the Vestry from April 2, 1866, until his death, November 21, 1898, a period of 32 years.

Col. F. E. Embick served from January 28, 1867, until his removal to New York City in 1901, a period of 34 years.

Mr. Charles B. Howard served as vestryman from April 18, 1870, till his removal from the city in the summer of 1891, a period of 21 years.

Mr. J. J. Crocker became Secretary and Treasurer April 28, 1873, was elected vestryman six years later, and served till his death, April 2, 1902, a period of 29 years. He became Rector's Warden June 4, 1901.

Mr. Edgar Munson, Sr., was elected to the Vestry on Easter Monday, April 6, 1874, became Vestry's Warden nearly 20 years later, February 1, 1894, and died in 1901, after 27 years' service in the Vestry.

Of the present Vestry three have been members for over 20 years, namely, Mr. C. LaRue Munson, since 1881; Mr. A. P. Perley, since 1883; and Mr. John F. Laedlein, since October 6, 1888.

Other important names a quarter of a century or more ago are the Hon. Chief Justice Ellis Lewis, E. C. Johnson, H. F. Snyder, V. S. Doebler, F. H. Bunnell, John Piatt, D. W. Smith, George Webb, Martin Powell, F. N. Page, Judge H. H. Cummin, D. H. Merriman, A. H. Merritt, E. H. Biggs, J. H. Fry, Dr. J. A. L. Burrell, and F. E. Gleim, all of whom served on the Vestry.

The long service of Mr. C. LaRue Munson as lay-super-

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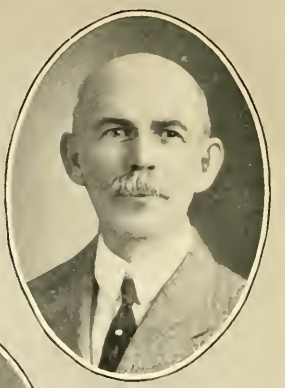
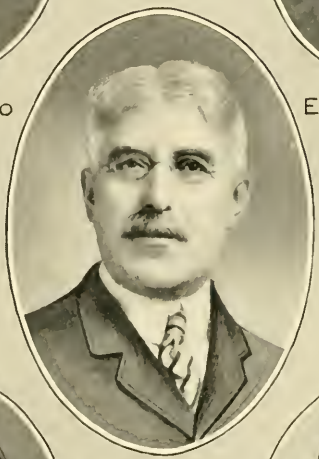
HORACE Y. OTTO



EDWARD E. SHAY



ALLEN P. PERLEY
JUNIOR WARDEN

GEORGE P. CROCKER

EDWARD P. ALMY

VESTRYMEN of CHRIST CHURCH
EASTER 1910

intendent of the Sunday School deserves special notice. Sharing with Mr. A. Howard Merritt a "joint superintendency" from 1877 to 1882, Mr. Munson continued at the head of the school until 1892, a period of twenty-five years.

It would be difficult if not impossible to particularize all the old families of the parish or mention the names of all the active workers of Christ Church during the 70 years of its history. Many such names have occurred in the course of this sketch. But there is one fact of special interest that should be noted in this connection. To a remarkable degree one finds the interest of many families continued through the second, third, and fourth generations, and embracing also connections by marriage on both sides. Of such families yet identified with Christ Church may be named the Griswolds, Watsons, Whites, Perkinses, Browns, Munsons, Perleys, Crockers, Parsonses, Daytons, Logans, Piatts, Zahns, Gilmores, Pottses, and some others. These names must be recorded with appreciation and gratitude. Of devout communicants there are many whose connection with the parish runs back a long way, and of devoted young people there is a goodly company whose record of faithfulness will doubtless adorn those future chronicles of the parish which traverse the period of the present generation.

Mrs. John White is the oldest living member of the parish, her affiliation with it dating from 1852.

THE WARDENS.—As in many other parishes, the wardens of this parish are known as the Senior Warden and the Junior Warden, but reversing the usual order, the former is the Vestry's Warden and elected by their suffrages, and the latter is the Rector's Warden and appointed from the Vestry by the rector.[1]

VESTRY'S (SENIOR) WARDENS: Francis C. Campbell 1841-1853; Lester Griswold, 1854-1867; James H. Perkins, 1867-

[1] During some of the early years of the parish's history the Senior Warden seems to have been Rector's Warden and the Junior Warden, Vestry's Warden. Possibly this inconsistency is due to the Secretary's clerical errors. [Ed.]

1893; Edgar Munson, 1894-1901; James Van du Zee Brown, 1901-1904; Cyrus LaRue Munson, 1904——.

RECTOR'S (JUNIOR) WARDENS: The Hon. Ellis Lewis, 1841 ?; Lester Griswold, ? -1854; Francis C. Campbell, 1855-1867; Oliver Watson, 1867-1869 or 1870; Dr. William F. Logan, 1869 or 1870-1873; James Van du Zee Brown, 1873-1901; John Jermain Crocker, 1901-1902; Cyrus LaRue Munson, 1902-1904; Allen Putnam Perley, 1904——.

SECRETARY AND TREASURER.—Sometimes these offices have been combined and filled by the same person, and sometimes they have been separate. At times, moreover, there has been a "Clerk of the Vestry," who was not a member of that body, and sometimes, though a member of the Vestry, this official seems to have been indifferently called Clerk or Secretary.

SECRETARIES AND CLERKS.—James Damant, clerk, 1852 (?)-1855; Oliver Watson, clerk, 1855-1856; John White, secretary, 1856-1859; E. C. Johnson, 1859-1862; H. F. Snyder, clerk (secretary, 1864), 1862-1866; James Damant, secretary, 1866-1873; John Jermain Crocker, secretary, 1873-1902; Andrew Thomas Page, 1902-1906; Henry C. Parsons (Jr.), assistant secretary, 1905-1906, secretary, 1906; Edgar Munson (Jr.), assistant secretary, 1908——.

TREASURERS.—J. J. McCoy, 1852(?)-1855; Oliver Watson, 1855-1856; John White, 1856-1859; H. F. Snyder, 1859-1861; P. G. Smith, 1861-1864; J. Eutermarks, "treasurer and collector," 1864-1867; James Damant, 1867-1873; John Jermain Crocker, 1873-1897; William C. Robinson, 1897-1906; Andrew Thomas Page, assistant treasurer, 1905-1906, treasurer, 1909; Frank Parsons, assistant treasurer, 1910——.

REGISTRAR.—(This office was created December 18, 1908.) O. R. Howard Thomson, 1908——.

SUPERINTENDENT OF BUILDINGS AND GROUNDS.—This position was created by the Vestry in April, 1906, and Mr. Frank Gatward, organist and choirmaster, chosen as its first incumbent.

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SENIOR VESTRYMAN

EDGAR MUNSON

WILLIAM H. CROCKETT

VESTRYMEN of CHRIST CHURCH

EASTER 1910

Sextons.—In view of the useful services rendered by the church sexton it seems a pity that we have no complete list of the men who have served in this capacity. The names of Jerry Blue, Joseph R. Anderson, T. Roy Meginnis, Frank E. Hunt, and Edward Powell have been met in the records that have come under our eye.

Chronological List of Vestrymen.[1]

As the dates given are dates of election, and as the elections are held on Easter-Mondays (the term being one year), the vestrymen, unless they resigned or died, held office till Easter of the year following that given. In a few cases elections to fill vacancies were held immediately upon such vacancies occurring.

Campbell, Francis C.....1841-1853, 1855-1866
Lewis, Hon. Ellis.....1841-?
Griswold, Lester 1841-1867
Watson, Oliver 1841-1882
Maynard, Hon. John W.....1841-1862
Vastine, Dr. Thomas.....1841-?
Hutchens, John .....1841-?
Shoemaker, Henry .....1841-?
Cox, Hopewell ....1841-?
Damant, James .....1852(?)-1854, 1860-1866
Cowan, John F.....1852(?)-1854
Dodge, John C..... .....1852(?)-1857
Perkins, Maj. James H.....1852(?)-1893
McCoy, John J.....1852(?)-1857
Desanges, Henry S.....1853-1855
Montgomery, Mr. 1853
White, John 1855-1890
Fouquet, J. D.....1856-1858
Noland, P. 1858-1861

1 Minutes of the Vestry 1841-1851 are lacking. Vestrymen of 1841 who are recorded as being vestrymen in 1852 are credited with holding office during the intervening years. [Ed.]

Snyder, Henry F..... 1858-1859, 1862-1866
Johnson, Edward C.....1859-1860
Smith, P. G.....1862
Brown, James V..... ..1863-1904
Logan, Dr. William F.....1863-1891
Parsons, Henry C.....1866-1898
Bunnell, F. H..... 1866-1871
Doebler, Valentine S.....1866
Embick, Col. Fred. E.....1867-1900
Piatt, John 1867-1868
Smith, D. W.....1869-1873
Howard, Charles B... 1870-1888
Webb, George 1870-1873
Powell, Martin 1870-1876
Smeeton, James 1870-1880
Page, F. N.....1871-1876
Munson, Edgar 1874-1901
Cummin, Hon. Hugh H.....1876-1889
Merriman, D. H..... 1877
Biggs, Elisha H.....1877-1878
Merritt, Thomas P.....1877-1879
Fry, H. Howard 1877-1881
Watson, William S.....1878-1882
Crocker, John J.....1879-1902
Merritt, A. Howard..... ..1880-1888
Munson, Cyrus LaRue.....1881-1910
Perley, Allen P.....1883-1910
Sanderson, George L.....1883-1891
Gleim, Frederick E.....1883-1896
Laedlein, John F..... 1888-1910
Burrell, Dr. James A. L.....1891
Starr, James S.....1892-1899
Page, A. Thomas.....1892, 1900-1910
Robinson, William C.....1892-1910
Dayton, John B..... 1892-1908
Jones, John E.....1892-1904
Tallman, Lewis 1893-1899

Bowman, Frank C..... 1896-1910
Sweeley, William 1897-1905
White, John A.....1899-1904
Irvin, John B.....1900-1910
Otto, Horace Y.....1901-1910
Shay, Edward E..... ...1902-1910
Crocker, George P.....1902-1906, 1908-1910
Almy, Edward P.....1907-1910
Parsons, Henry C. (Jr.)..... .1904-1910
Piper, Edmund B.....1904-1907
Farr, Creon B.....1905-1910
Hand, Charles H.....1905-1907
Munson, Edgar (Jr.).....1908-1910
Crockett, William H.... 1909-1910

CHOIR AND MUSIC.

A brief summary of choir history will not be out of place.

We have already noted the purchase of "an uncommonly fine-toned organ" for $400 in 1850. The first organist of whom we have any record is Miss Jones, who resigned her position May 3d, 1864. Her resignation was referred by the Vestry to "the ladies of the congregation." On the 1st of August "a letter from Miss Jones was read desiring an advance of salary." This also was referred to "the ladies of the congregation." We wonder if she got it. "The ladies of the congregation" were at any rate a very convenient refuge for the Vestry in handling the delicate case of Miss Jones.

Mr. James Damant, as a volunteer organist, together with such singers as he could get, supplied the church music for years, but it is difficult to ascertain dates with any degree of accuracy, except that Mr. Damant resigned his position at the organ in 1873.

On October 26, 1869, the new church being then nearly ready for use, the Vestry resolved that "as soon as $1,300 was subscribed towards the purchase of a new organ, the Secretary should authorize Mr. J. G. Marklove, of Utica, N. Y., to commence building the same according to specifications, and that the ladies be respectfully requested to devote the balance of money in their hands, after paying for the chancel furniture, towards the purchase of the organ."

In the spring of 1872 efforts were made to obtain subscriptions towards securing the services of an instructor of music, because the Rector thought that "systematic training of the choir" was necessary. Nothing seems to have come of this till the following April, when Mr. Damant resigned and Mr. Horace Hills, Jr., became "organist and choir-leader." The improvement in the music of the church thereafter and the

names of some of the "chief singers in the sanctuary" have been already noted. Mr. Hills remained in charge of the music until September 30, 1892.

Early in 1877, with the consent of the Vestry, Dr. Hopkins rearranged the choir-seats.

Prior to 1879 the salary of the organist was paid by private subscription, but on September 22 of this year the Vestry formally assumed the obligation. On November 2, 1885, the organist's salary was advanced from $400 to $600, and he was requested to train "the younger people of the church for the choir." A year later the salary was made $700.

The resolution to organize a vested male choir was passed February 23, 1888, and the new choir sang for the first time on the following Easter. Three years later the choir-room was enlarged.

Mr. Hills resigned his position in September, 1892, after nearly twenty years' faithful and fruitful service, to take the work at Mount Calvary, Baltimore, where he remained until his death, the latter part of January, 1908. He and his family had many friends in Williamsport whom they occasionally visited. His body was brought here from Baltimore and buried from Christ Church, the pallbearers being all former members of the choir under his direction.

Mr. Hills was succeeded by Mr. H. DeKoven Rider, who entered upon his duties November 1, 1892, and remained for two years. The full choral service was introduced on Sunday evenings, and a "monthly musical service" was instituted, at which, under his inspiring direction, such splendid compositions as the following were sung: Stainer's "The Crucifixion;" Gaul's "The Holy City;" Mendelssohn's "Hear My Prayer;" Garrett's "The Two Advents;" Gaul's "The Ten Virgins;" Gounod's "Gallia;" Stainer's "The Daughter of Jairus;" Parry's "Job;" Mendelssohn's "The Forty-Second Psalm," and Stainer's "St. Mary Magdalena." That record has been kept up ever since.

The custom of an annual choir-dinner began during this period, a gracious undertaking associated chiefly with the name

of Mrs. E. P. Almy and the young ladies whose assistance she enlists from year to year. Some of these affairs have been on an elaborate scale and all of them have been delightful. The dinner and the "summer outing" are the two focal points of the year to the choir on its social side, which invariably awaken the greatest enthusiasm.

A choir baseball club has been another off-set to the more serious work of this for many years splendid musical organization.

At first the choir boys used to be rewarded with a "Christmas dollar," in addition to the "treats" of which mention has been made, but about the first of the year 1894 the system of small weekly payments was adopted, and later still the monthly "pay-day," with its regular pay-roll, came to be a feature of choir experience. Occasionally the choir was, as it still is, treated to some form of entertainment, as when, for example, several gentlemen many years ago gave the choir boys tickets to see Kellar, the magician.

Some of the choir notes from the parish paper of fifteen years ago, edited by choir members themselves, are funny enough to merit quotation and may possibly contain useful warnings to the present-day choir boys:

"Willie R——— makes a face as though he had a pain when he sings."

"Willie S——— has a good voice, but sings too hard sometimes, and, therefore, harshly."

"Harry F———, after a long and hard contest, has been chosen soprano soloist. He feels proud and carries his head high."

"The music for Easter Day is very hard, but in the few rehearsals we have had on it we begin to *get the best of it.*"

"Some of our boys ought to be more particular about combing their hair before services. At present the effect of some heads is not very pleasing."

"G——— M——— would sing more effectively if he would hold his head up."

"C——— S——— likes to look down on the congregation

during services. He had better take care that Mr. Rider does not notice it, for Mr. R. is pretty severe on us in this kind of thing."

And more of the same sort. Pretty good criticism.

One of these "choir notes," written in the same style, we shall quote, with the name in full, because the admiration expressed we know to have been well deserved:

"Our crucifer, Fred Zahn, we think is the model crucifer around this part of the country. For reverence and dignity he takes the lead."

Miss Louise Larzelere became organist and choirmistress October 1, 1894. From "Christ Church Chorister," published in the interest of the "Choir Boys" in August, 1898, a large eight-page leaflet that appeared once and then expired, we gather several items of special interest:

The choir numbered 21 boys and 8 men. Romaine Moorehead, who entered the choir at eight years of age, attended 630 services and rehearsals out of a possible 642 in thirty months, had been fined but four times, and had been paid $26.20. Charlie Page, Walter Zahn, and Alvin Longsdorf had records not far below Moorehead's. The average attendance during the winter of 1897-8 was 28, although the seating capacity of the choir was only 25. The probationers were paid two cents for each attendance, which was raised to three cents when they entered the choir, and then to five and six cents according to progress. Between October, 1894, and August, 1898, there had been 98 boys enrolled in the choir, of whom 18 were dismissed on account of age, 11 were expelled for bad behavior, and several had dropped out for various reasons. This is incidental to boy-choir work and inevitable. There were only two boys in the choir at that time whose parents attended Christ Church. The music library could not be replaced for $300 and was then twice as large as three years before. It contained 19 Te Deums, 105 Anthems, 12 Magnificats, etc. Excepting during July and August, when rehearsals were held from 8 to 9 in the morning, there were five regular rehearsals and two services a week—Tuesdays, 4-5 P.

M., altos; Tuesdays, 5-6 P. M., sopranos; Tuesdays, 7:15-8:15 P. M., tenors and basses; Thursdays, 5-6 P. M., sopranos and altos; Fridays, 7:30-8:30 P. M., full choir and organ.

The record of such details is not without value, perhaps, as giving the congregation a clearer impression of the patient and persistent routine work of the organist and choir.

Mr. George P. Crocker, who described himself as a member of the old chorus choir, and a charter member of the new vested choir, said in the "Christ Church Chorister:" "During the last days of Dr. Hopkins's rectorship the congregation was compelled to listen to a very indifferent aggregation of singers known as a 'Chorus Choir.' It was located on both sides of the church, occupying space where the font and the pulpit now stand." While the decision to "try the experiment of a boy-choir" was made by the Vestry, Mr. Crocker credits Mr. Hills with being its "prime mover and organizer."

For some time prior to the autumn of 1894 the church organ, which had suffered in the flood of 1889, and again to a lesser degree earlier in the year 1894, was in bad condition and had to be replaced for a time by the Sunday School organ. A "choir note" of this period facetiously observes that "the organist never begins a service without placing a candle, screw-driver, and some wire conveniently near by; because very often our organ needs attention during services and he has to climb around and doctor matters." Bids were received for a new instrument, and after Mr. Hills had been requested by the Vestry to come from Baltimore to aid in examining the bids, and none had been found satisfactory, he was authorized to draw specifications, and new bids were called for. The contract was awarded (November 9, 1894) to Johnson & Son, of Westfield, Mass., for an instrument to cost $2,400 and the old organ exclusive of case. Two months later the organ committee reported that sufficient had been subscribed to pay for the organ and all incidental expenses. In order to obviate any such damage in the future as had injured the old organ, the new instrument was built over the vestry-room. The work of installation was not completed until April, 1895.

For several years an appropriation of $1,500 a year was made by the Vestry, out of which the organist was to pay the boys, buy new music, and have the organ tuned and kept in repair. The balance was to be the organist's salary. This plan was given up later and a flat salary of $720 paid the organist, which has since been increased to a sum more commensurate with the importance of the position.

In order to complete this outline of choir history it will be sufficient to add that Mrs. Chatham (nee Larzelere) was succeeded by Mr. William B. Reeve in 1899, who served three years and was followed by the present incumbent, Mr. Frank Gatward,[1] a licentiate of the London College of Music, under whose tuition and direction much progress has been made. Three of the special musical programmes rendered, in addition to the Union Evensong on January 25, 1904, already mentioned, were Maunder's popular "Thanksgiving Cantata," November 30, 1905, repeated the following year, and the same composer's "Penitence, Pardon and Peace," March 6, 1910.

At the request of the Knights Templar the choir has on several occasions rendered service on Ascension Day in the Masonic Temple; while the boys, trained by Mr. Gatward in quaint drills and songs, have for a number of years been a feature of "local talent" performances for charitable objects.

On the death of Mr. Horace Hills, a former organist of the church, as also on the death of Mr. William H. Kilbourn, Mr. Gatward, at the succeeding Sunday evening service, gave a short recital, "In Memoriam." Not only was the tribute

[1] Mr. Gatward was born in the Diocese of St. Alban's, England, and after graduating at the London College of Music in 1881, was appointed in succession organist and choirmaster of the following churches: Great Gaddeston (1 year); Berkhampstead (11 years); came to America in 1893; St. Luke's Cathedral, Halifax, N. S. (5 years); Gethsemane, Minneapolis; Cathedral Church, South Bethlehem; and 1902, Christ Church, Williamsport.

Mr. Gatward is examiner in this country for the London College of Music, vice-president of the London Guild of Organists, honorary representative of the Royal Academy of Music and joint founder of the American Guild of Organists, New York. [Ed.]

thoughtful and kind, but the time selected enabled nearly every member of the parish to attend, and by their presence express their sense of loss.

In October, 1905, the Sunday Choral Evensong, which had lapsed, was revived and has since been maintained.

For several years Mrs. H. Y. Otto and Mrs. Fred Zahn have, in the absence of Mr. Gatward, presided at the organ, while Mrs. Frank Gatward has taken charge of the Wednesday evening service and Mr. Dan Thomas given assistance.

The choir of girls' voices for some of the Lenten, Advent and week-day services should not be overlooked, nor the work and time that Mr. Gatward, Mrs. Gatward, the Misses Lumley and others have freely given to their training.

The annual outing of the choir boys—two weeks—at Nippono Park continues to be popular. The boys have a spacious cabin in which they "camp," avoiding most of the ordinary drudgery by obtaining their meals at the Park restaurant.

The choir's present repertoire consists of Anthems; services of standard church musicians, such as Stainer, Goss, Stanford, Hollins, Coleridge-Taylor, Tertius Noble, Gounod, Roberts, Garrett, Martin, Smart, Monk, Steggal, Burnett, Ouseley, Barnby, West, Woodward, etc.; while excerpts from the masterpieces of Handel, Beethoven, Mozart, Mendelssohn, Sullivan, and Haydn are sometimes given.

The personnel of the choir, Easter, 1910, was:

Basses—G. P. Crocker, F. Zahn, J. MacCollum, D. Thomas, E. Ball, F. Newel, C. Levering.

Tenors—W. Zahn, W. H. Deibert, L. Heller, W. Bennett, R. Allen, M. Dutton.

Altos—H. Vandine, W. Erieg, F. Otto, C. Frank.

Sopranos—C. Rose, E. Zahn, G. Eyster, A. Page, R. Frank, A. Schradie, D. Harman, R. Erieg, C. Leaber, P. Metherel, R. Segart, C. Teupel, L. Bullard, R. Metherel, J. Erieg, J. W. Fulmer, J. Steel, L. Neal, H. Ardell.

THE MONEY PROBLEM.

The question of ways and means is always conspicuous upon the administrative side of parish life. A few words on this subject will be proper.

We have already seen that the early struggles of Christ Church were those of the feeblest mission. If, as is generally supposed, and not unreasonably, the salary paid the minister is any gauge of the financial strength of the parish, then we have every stage of parish strength exhibited in the history of this parish.

Who, and how many, gave the $3,000 for the building of the first church on East Third Street—a structure of brick, be it remembered—and how the money was gathered, when as yet there were but 14 communicants, none of the records disclose. But the building was paid for and consecrated as soon as completed. No salary was paid the minister, the Rev. Mr. Lightner.

No light is thrown upon the amount of the rector's stipend until we come to the beginning of Mr. Clark's incumbency in 1846, when we find the Missionary Society of Grace Church, Philadelphia, stipulating to pay $400 a year for three years, provided the parish pay annually $200 for the same period and extinguish a $650 debt. A fair the next year netted $275 towards cancelling this debt, and at the end of the stipulated time it was entirely wiped out. The parish was received into union with the convention that year (1847), an indication, we think, that it must have been meeting its engagements. One can only conjecture that the pitiably small salary of the earlier rectors had been supplemented by the "Advancement Society" of the Diocese (corresponding, perhaps, to the later Diocesan Missionary Board), because we find an offering of $2.35

collected for this society in 1841. Mr. Clark's salary of $300 was paid regularly.[1]

Mr. Cooper was promised a salary of $500 besides $100 for removal expenses, and the free use of a house until the rectory, then building, should be completed; but ten months later the Vestry found it had undertaken too much.

The parish pledged Mr. Moore $400 and the rectory, and at the same time requested the "Diocesan Missionary Society" to continue the aid they had been giving. How much that was we do not know, but it and the stipend did not make a sufficient salary, for it was hoped Lock Haven would add its quota for one-fourth of the minister's time. By 1861 the parish was entirely out of debt and had just become self-sustaining—no longer a mission. The rector's salary was now $650 plus the rectory. In 1864 it was raised to $800, but when he resigned, in the spring of 1865, the salary was $400 in arrears.

When Mr. Wadleigh was called he was promised $1,000 and the rectory.

Dr. Paret was called at a salary of "not less than $2,000 a year" and the rectory. He received $2,266 the second year, the total amount of the offerings at the morning services, and was voted $2,400 for the third year. Meantime the parish was paying for its new church. In 1872 the "expenditures and appropriations" amounted to more than $10,200; and this is a sample of the large sums annually disbursed, with some fluctuations, of course, throughout the rectorships of Dr. Paret and Dr. Hopkins.

The salary paid Dr. Hopkins was $2,000, and Mr. Graff received $2,200.

One cannot but admire the courage and energy with which, throughout the entire period of this "History" new en-

[1] Mr. Black, who succeeded Mr. Clark, seems to have suffered from lack of funds, while Mr. Wright, who succeeded him, was guaranteed $400 plus any sum arising from rent of house on the parsonage lot from the time of his election till the 1st of April next ensuing. [Ed.]

terprises were undertaken and the funds raised to pay for them. Eight years after the first church was built a "parsonage lot" was purchased for $500 (and a $400 organ the same day!), and four years later the Rector (Mr. Clark) moved into a $2,250 brick rectory, covered, however, with a $1,000 mortgage. In less than three years that debt was wiped out, $350 worth of repairs were put on the church, and the rectory was piped and fitted with gas. Next year it was gas into the church and water into the rectory at an expense of about $250.

Then in 1864 the Vestry bought the brick house at the rear of the church for $800 for a school building—Sunday and day school.

Next came the project of a new church, beginning with an expenditure of $4,000 for the lot and an expenditure of $40,000 for the church, without the carrying up of the tower. The burden of that expense was felt for many a long year, but Church extension was not allowed to suffer on account of the big debt. The parish had a good many "irons in the fire" at the same time. Wadleigh Chapel was built and an assistant minister got. The new church had to be furnished, and a $2,000 organ installed. When the church was opened the debt amounted to nearly $17,000. The sale of the old church reduced this to about $12,000. But then came the division of the Diocese, and the parish put $2,160 into the Episcopate Endowment Fund in less than two years after moving into the new church. There seems to have been no disposition to whine or shirk outside responsibilities because the parish had a big debt.

Meantime schools and clubs and chapels and charities were under way or freshly started up, all calling for and receiving maintenance, while at the same time diocesan missions and foreign missions and home missions were not passed by without fair and reasonable attention. Nor did the extraordinary calls like those of the fire sufferers in the West in 1871 fall on unheeding ears, for nearly $360 was sent them in the very same year that over $2,000 was paid the Diocesan Endow-

ment Fund and the church debt was being reduced. One is amazed at the courage and generosity of those days.

Ten years after its completion, save the tower, the church was paid for and consecrated. But then began large expenditures for adornment, memorial gifts, chapel building, assistants' salaries, and various forms of aggressive work under Dr. Hopkins. The parish building of stone cost $8,500 in 1881, the tiling of the church cost $1,200, the steam-heating apparatus for the church cost over $2,000, St. John's Chapel cost nearly $2,000, the debt on Wadleigh Chapel was paid off and the building consecrated, a Mansard story was added to the rectory at the Rector's own expense, and so it went.

Under Mr. Graff the tower of the church was finished, at a cost of $5,300—meantime chapel support, charities, new piano, sidewalks, repairs and refurnishing necessitated by flood; the last a big expense.

The thirty years from 1865 to 1895 exhibit great achievements. But peeping within the covers of the vestry minute-books, or reading the parish papers of this period, we discover that it was not without many anxious meetings of the Vestry nor without much gasping and prodding on the part of the rectors. What a sigh of relief went up in 1879 on learning that the last notes of debt on the new church had been taken up. How tired and sore the Vestry was after that ten or fifteen years' struggle can be read between the lines of a resolution passed two months before the consecration of the church, which now makes one smile who reads it: *"Resolved:* That, after the present indebtedness of the church is cancelled, no debt shall hereafter be created until the money is in the hands of the Treasurer to pay the same" ! ! !

One can read formidable lists of "liabilities," and count up big sums paid as interest or borrowed money. Yet no sooner out of debt and smiling than in again. Thus has much been accomplished. Thus have others labored while their successors enter into their labors. It is what a progressive world is doing all the while, and a church to be progressive

and follow the high ideals set by the Master can do no less. Stagnation is death.

Before leaving this subject a word should be said about the creation of a parochial endowment fund by legacies. Upon Major Perkins's death, in 1893, the church received a bequest of $4,000, Scranton Street Railway 6's, and $500 Williamsport Gas Company bonds, the yield of $500 to be used in keeping up the decedent's grave and the yield on the balance to be used for the support of the parish.[1] Miss Agnes Montgomery left $500 in Lycoming Electrical Company 5's, which was added to the endowment fund. A few years later Mr. Josiah Howard, of Emporium, gave $7,500 Northern Pacific 3's to this fund in memory of his father, Charles B. Howard, and the fund was still further augmented by a bequest of $5,000, Northern Pacific 3's, of Mr. J. V. Brown. At present the fund, owing to reinvestments, produces about $800 annually. In addition to this fund there has recently been started, through a contribution of $50 from Mr. H. Y. Otto, a parochial endowment fund, the income from which is also to be applied to current expenses. Aided by an offering taken in the church, and by reinvestments, the fund now amounts to $150. It is hoped that members of the parish will contribute small sums to it from time to time during their lifetimes, till it produces annually at least an amount equal to the rector's salary.

Nor should the addition of $3,150 to the Diocesan Episcopate Fund upon the erection of the new Diocese of Harrisburg be overlooked.

[1] This bequest of Major Perkins is of particular importance, as it started the endowment fund. [Ed.]

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WADLEIGH (ST. MARY'S) CHAPEL

WADLEIGH (ST. MARY'S) CHAPEL.

The beginnings of this important work have already been noted in their proper place. It is proposed here merely to summarize its subsequent development.

On July 10, 1870, there was first used the fine-toned bell which had been purchased with the offerings made by the Sunday School for that purpose.

The "Parish Guide" for October, 1870, states that a night school for colored boys and men, prevented by their work from attending schools during the day, was being held at the mission chapel, and that 30 pupils were present at the previous session. The Rector appeals for old school-books to help on the good work. By February of the next year the school was transferred to the building on the old church lot, formerly used for a parish school. The school met regularly throughout the winter on Monday and Thursday nights, with an average attendance of 30. Mr. Martin Powell and Mrs. Paret were the teachers. The next winter the school went to Miss Cortwright's school-room on Grove Street.

In October, 1871, Mrs. J. V. Brown became the principal of the sewing school. In Mr. Graff's time (twenty years later) Miss Rose Bentley and Mrs. Girard are named as being in charge, and an average attendance of over 40 is recorded.

Data regarding the building of the present St. Mary's (Wadleigh Memorial) Chapel seem strangely lacking, but the present writer has the impression that it was built in Dr. Hopkins's time, and from sundry memoranda of payments on the debt infers that it must have cost about $15,000.[1]

A mortgage for nearly $765 yet hung over Wadleigh Chapel in July, 1888.

[1] The old chapel, turned into a double dwelling, still stands at Almond and Meade Streets. The new church, at Almond and Menne Alley, is some two squares distant. The fund that made the new

Much of the progress of this mission, from the autumn of 1889 onward, was due to the "Wadleigh Workers." Mr. Charles L. Girard was its "warden" or president, and Mr. Jacob Springman its treasurer. Among its gifts to the chapel may be mentioned a crimson plush dossal in the fall of 1890.

In January, 1890, the altar, behind which there had been till this time an "ambulatory" or passage, was moved back against the east wall of the chancel, thus enlarging the sanctuary.

A Jardine pipe organ, costing $600, was installed in the chapel and first used on July 27, 1890. The church was crowded on this occasion, and it is recorded that many stood on the outside and looked through the windows.

A club of young men was organized in the fall of 1890, whose first enterprise was the enlargement of the choir-room by adding about 40 feet to its length. Mr. Samuel McCoy was its first president, and Mr. Watson Pass its first secretary-treasurer.

In the summer of this year (1890) it is reported that the chapel had over 100 weekly contributors to its support.

About this time the chapel received the gift of a handsome brass altar-cross from Mr. Charles V. Runkle, who was also its designer.

Early in the winter of 1890 a young women's choir was formed to assist at the Thursday night services.

In the fall of 1891 a "Sewing Chapter" of the Wadleigh Workers was organized, with Mrs. Bridgeland as president and Mrs. Calchoof as secretary-treasurer.

In March, 1892, an average attendance of 12 teachers and 187 scholars in the Sunday School is noted.

In October, 1892, the Wadleigh Workers developed a

church possible was largely collected through the efforts of Miss Susan Emily Hall. At the time the money was being raised the Rev. Charles Edward Dobson was curate. His energy, enthusiasm and devotion to the work of the chapelry at this critical period of its existence cannot be overestimated. Mr. Dobson resigned his curacy before the new church was dedicated, but was present when it was consecrated. [Ed.]

"Social Chapter," especially intended to care for the younger communicants, the gathering in of the lukewarm and cold, and the promotion of the social interests of the people.

On the Sunday before Christmas, 1892, a new choir, comprising seven boys, fourteen girls, and six men took its place.

A set of sterling silver communion plate of Gorham manufacture with the name of the chapel engraved on each piece, and costing $50, was blessed by the Bishop at his visitation, April 22, 1893.

In Advent, 1893, Mr. Charles V. Runkle gave the chapel a brass altar desk in memory of his father, Mr. Nelson Runkle.

Mr. Runkle began his services as superintendent of Wadleigh Chapel Sunday School in 1877, and continued in this position for over twenty-five years, with a splendid record for regularity and faithfulness that cannot be forgotten by the admiring and loyal people of this chapelry and congregation.

On June 1, 1894, Wadleigh, with its name changed to St. Mary's Church, "set up housekeeping for itself," under the rectorship of the Rev. Morris W. Christman[1] who had

[1] The Rev. Mr. Christman had been a German Reformed minister, and was one of several ministers of that communion who came into the Episcopal Church within a brief period. He was ordained deacon by Bishop Rulison in June, 1891, and after serving as missionary at Milton, he, in July, 1891, became assistant to the Rev. Mr. Graff. He was advanced to the priesthood November, 1892. Wadleigh Chapel greatly flourished during his time as has abundantly appeared elsewhere in this narrative, and when the chapel was to become a separate parish, June 1, 1894, under the new name of St. Mary's, Mr. Christman naturally became its first rector. Although a resident of Williamsport but a few years, he was widely known in the city and had the highest respect and affection of all classes. Mrs. Christman, it is needless to add for any who have known her, shared in this regard. It is an interesting fact that at the time when St. Mary's Church was admitted to union with the Diocesan Convention as a parish, it had the largest Sunday School in the Archdeaconry.

In 1893 Mr. Christman endeavored to persuade the Vestry of Christ Church to build a parish house for the chapel, but without success, owing to its estimated cost. In 1895, the chapel having become a separate parish, a lot (that on which the present rectory

been serving as assistant. The Vestry of Christ Church agreed to pay $500 towards the support of St. Mary's the first year of its independence and a yearly sum thereafter for four years, one hundred dollars less each year. This agreement was faithfully carried out to the letter, and more.[1]

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stands) was purchased. On the lot was a barn and an ice house, so the men of the parish, led by their Rector, took to carpenter work in the evenings so effectively that in a short time they had transformed the barn into a serviceable house with two rooms. Furniture of various vintages was given and the place made habitable, while the old ice house was "run up to the rear" of the reorganized building and for a long time did valiant service as kitchen. [Ed.]

1 The Rev. John Conley Grimes is the present rector of St. Mary's. The number of communicants is given as 230; of Sunday School scholars, 150. [Ed.]

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ST. JOHN'S CHAPEL AND RECTORY

ST. JOHN'S CHAPEL.

As already stated, the establishment of this work on the south side was due to the missionary zeal of the Rev. Dr. Hopkins.

The name of Captain William Sweeley will be affectionately recalled by the mention of St. John's Chapel. Through all the vicissitudes of its early history and until the time of his lamented death, May 12, 1903, Captain William Sweeley, as Superintendent of the Sunday School, lay-reader, and lay-administrator, was the mainstay of St. John's.

When the first anniversary of the chapel was celebrated, on Low Sunday, 1888, the Sunday School was reported to be in a flourishing and most encouraging condition.[1] The people were gladdened on this occasion by the presence and words of the Rev. Mr. Black, a former rector of the parish. Two years later, February, 1890, an attendance of 174 in the Sunday School was recorded. A sewing school under Mrs. Sweeley had prospered during the year, with a membership of about 65 girls.

The Bishop Hopkins Guild has wrought valiantly throughout the history of this chapelry for the material and moral upbuilding of the work. To this body of earnest young people was due the purchase of the first furnace for heating the chapel and the carpet for the aisles. The oak pews were paid for by the Ladies' Aid Society and cost $1,600 (?). The Sunday School paid for the organ.

In April, 1890, a street-lamp was erected in front of the chapel, through the efforts of Mrs. Gibson and Sunday School scholars.

By the generous contribution of lumber by Mr. Perley

1 Organized Low Sunday, 1887, in the old Armory Building.

and another gentleman, the "infant-room," or vestry, was enlarged in the fall of 1890.

The lectern Bible was given by Captain Sweeley, Christmas, 1890.

Beginning with the second Sunday in April, 1891, the afternoon service was changed to the morning as an experiment.

The financial administration of the chapel at this time involved the annual payment of $200 to the Vestry towards the salary of the assistant minister, a like sum being asked of Wadleigh Chapel. This arrangement continued for several years with varying success, the $200 being generally somewhat beyond the ability of this chapelry.

The new chancel rail took the place of an "old ten-foot bar" in October, 1891, and the Bishop Hopkins Guild supplied the pews with book-racks, prayer books, and hymnals.

A "jelly closet" was started about the same time to supply delicacies to the sick. A similar one was established at the parish church and Wadleigh Chapel. Systematic efforts were also made the same winter by the guild for beautifying the chapel and also for caring for the poor and providing clothing for the needy. The vestry-room was also fitted out with conveniences for holding services there instead of in the chapel itself.

A re-table was added to the altar Christmas, 1891, the gift of Captain Sweeley. Here may be noted the interesting fact that it has been the custom of St. John's Chapel, through a long term of years, for the guilds or individuals to make a "Christmas present" to the chapel of some needed article of use or adornment. The exchange of Christmas presents by scholars, teachers, and officers at the time of and in connection with the Sunday School festival has also for years been the pleasing custom of the chapel people.

Not forgetful to help others, St. John's Chapel cheered the mission at Watsontown by the gift of an altar service and chancel prayer book, Easter, 1892.

Altar cloths of the proper ecclesiastical colors were made by the Ladies' Aid Society in the summer of 1892.

A handsome Sunday School banner, designed by Mr. J. E. Jones and worked by Miss Ann Bentley, was used for the first time on Easter, 1893.

The Bishop Hopkins Guild supplied the chapel with a cassock and full set of stoles in the fall of 1893.

A conveniently arranged book-case for the Sunday School library was installed in the winter of 1893.

The chapel was consecrated by Bishop Talbot May 9th, 1898.

In March, 1907, a brass altar-cross, in memory of Captain William Sweeley, was given by some of his friends in the Sunday School and chapel. At the same time as the cross was blessed the handsome candlesticks now on the altar, presented anonymously, were also dedicated to the Church's worship.

The communicants of the parish, Easter, 1910, numbered 83, and the members of the Sunday School 165.

The presentation of the lot on which the new church stands by Messrs. Henry J. Lutcher and G. T. Bedell Moore, and of the church itself by Mr. G. T. Bedell Moore, has been dealt with in detail in the account of Mr. Jones's rectorship. The memorials to Mr. Moore, given by his widow and his sisters, have also been recorded.

GIFTS, MEMORIALS AND THANKOFFERINGS.

The following summary of gifts, memorials, and thankofferings presented to the church during the latter half of the period under review may well quicken the gratitude and emulation of the present-day members of the parish:

April, 1870. Churchwoman gives $10 for oak chest for altar vestments. From three gentlemen, the drawings for an altar and chancel rail for Wadleigh Chapel; the material for same sawed to pattern in oak; the money needed for completing them. From another, violet bookmarks for the Bible. From another, 50 prayer books for Wadleigh. From another, 25 hymnals for Wadleigh. From Miss Susan E. Hall, a beautiful violet altar-cloth, the embroidery having been done by Miss Anne C. Norris, of Erie, Pa.

May, 1870. From a lady, white bookmarks for the lectern. Fair white linen cloths for the altar, material and gift from Miss Susan E. Hall; needlework by Miss Lizzie Shoemaker, of St. James's Church, Muncy. From Mr. E. H. Biggs, two beautiful chalices, value $100.

June, 1870. From Miss Susan E. Hall, red altar-cloth, part of needlework done by Miss Sarah Bonine, of Muncy.

November, 1870. From Mr. F. N. Page, vestry-room furniture, value $81.50.

Easter, 1871. From donor anonymous at the time (Mrs. Louisa Logan), for private communion service, $25, with which a silver paten and chalice of convenient size were procured.[1]

May, 1872. From the Dorcas Society, articles of altar linen. From the Brotherhood, window over the vestry-room

[1] This was later inscribed to the memory of the Rev. Albra Wadleigh. [Ed.]

door, with crossed keys and pastoral staff as emblems of the pastoral office.

June, 1872. Two thankofferings aggregating $105, used for purchase of a silver flagon, which was first used on Sunday, July 7th. Among the offerings on the Sunday after Ascension Day, $100, marked as "a thankoffering for special mercies, to be used for church objects as the Rector may judge best."

October, 1872. Thankoffering for recovery from sickness, $5.00, for communion plate.

December, 1872. Completion of the altar-linen and of "a tasteful dress and blanket, to be lent as occasion may require for bringing infants to baptism." A second alms-chest was put in, on the east side of the church.

January, 1873. Thankoffering from person unknown, $5.00, accompanied by these words: "I present the enclosed sum as a thankoffering to Almighty God for the innumerable blessings showered upon me and mine during the past year, and for the kind care and protection He has ever exercised towards us. It seems almost presumptuous in one so deeply unworthy as I feel myself to be. But as He blessed the widow's mite, I trust He will not despise this humble tribute to His kindness and love."

Christmas, 1873. Thankoffering accompanied by the following words: "What shall I render unto the Lord for all His benefits toward me? While others far more worthy have been steeped in poverty and wretchedness, God has dealt out His blessings to me and mine with an open hand. Accept, O Father, I beseech Thee, this my offering for all Thy mercies; and grant that the coming year may find us all more worthy of Thy love and kindness."

July 5, 1874 (V. Trinity). "Thankoffering for special mercies," used for purchase of silver paten; cost $46.

April 8, 1878. Vestry adopts resolution of thanks to Miss Agnes Montgomery for gift of brass altar-desk.

June 5, 1878. Vestry thanks Mrs. Charles Tiffany for gift of Bishop's-chair.

July 8, 1878. Vestry thanks Miss Susan E. Hall for gift of embroidered green lectern antependium.

April 6, 1880. Vestry thanks Mrs. C. F. Ranstead for white lectern antependium, given in memory of her child, Encie Amy Ranstead.

December 26, 1882. Vestry thanks Mrs. A. L. Wiley for stained-glass window in memory of her father, Chief Justice Lewis. Subject: "The Judgment."

April 13, 1885. Vestry thanks Major J. H. Perkins for stained-glass window in memory of Mrs. Perkins. Subject: "The Annunciation."

April 13, 1885. Vestry thanks ladies of the church for having the chancel and aisles tiled. Cost, $1,200.

February, 1889. From Mrs. J. H. Cochran, through Dr. Saylor-Brown, a reclining chair for the use of the sick poor.

October, 1889. Handsome new lectern Bible purchased.

All Saints', 1889. Exquisite large brass eagle-lectern, with memorial inscription, in memory of Mrs. Josephine White Munson, the gift of her husband, Mr. C. LaRue Munson. Inscription: "In Memory of Josephine White Munson, 1856-1889."

November, 1889. From the Altar Society of St. Mark's Church, Philadelphia, a white stole.

January, 1890. Platform and benches for "infant school," lumber contributed by Mr. Edgar Munson. Benches cost $52. From "one of our ladies," several pieces of new altar-linen.

March, 1890. The Rector thankfully records the purchase of a lot in Wildwood Cemetery, after a long effort to secure the money, where indigent parishioners and others can be buried. The lot cost $30. The Young Men's Guild provides a signboard for the church.

October, 1890. From an anonymous doner, a thankoffering of $100 in gold, the first contribution towards the completion of the tower.

All Saints', 1890. From St. Mary's Guild, white brocade silk altar-cloth, exquisitely embroidered by the Sisters of Mercy at St. Mark's Church, Philadelphia. The central figure

is an Agnus Dei, and on either side are adoring angels swinging their censers. Cost, $175.

January, 1891. From Mrs. H. H. Cummin, brass altar-cross of unusual size (54 inches high) and superb design and workmanship, in memory of her husband, the Hon. Hugh Hart Cummin.

January, 1891. From an anonymous donor, four copper alms-basins, inscribed with the name of the church.

February, 1891. Made and presented to the Sunday School by Mrs. William A. F. Zahn, a white silk banner.

Easter, 1891. From Mr. and Mrs. George H. Grove, a fine brass processional cross with copper-bronze medallions containing the Agnus Dei and emblems of the four evangelists; in memory of their son, Harry H. Grove, at one time a chorister at Wadleigh Chapel. It bears a memorial inscription, as follows:

"In memory of Harry Haswell Grove, 1873-1885.
'Angels, sing on! your faithful watches keeping!
Sing us sweet fragments of the songs above!'"

Easter, 1891. From Mr. C. LaRue Munson, set of book-marks for the lectern Bible.

April, 1891. St. Mary's Guild provides large closet in guild-room for care of altar-hangings. St. John's Guild appropriates $9.50 for new music-closets in choir-room, and $7.00 for storm-doors at church tower. Also orders a crokinole-board for guild-room.

May, 1891. St. Mary's Guild provides book-racks for the choir desks, at a cost of $14.25. The cost (to date) of repairs in the parish house occasioned by the flood of 1889 is reported to be $195.97; carpets and cushions in the church, $872.74; ventilators for the parish house, $98.10; and maps for the Sunday School, recently purchased, $13.

I. Trinity, 1891. From Mrs. John White, exquisitely embroidered green altar-cloth, with medallion of Christ the Good Shepherd embroidered in centre.

October, 1891. From donor unnamed, cushion and kneeling-stool for Bishop's-chair. Pencil sketch portrait of Dr.

Hopkins, Charles Crawford, artist, purchased, framed and hung in school-room (afterwards in guild-room) by some of the young people. Cost, $12.

November, 1891. Upper back veranda of rectory enclosed to make a "sun-gallery" for winter plants. Lumber for same the gift of a parishioner.

December, 1891. From Bishop White Prayer Book Society, Philadelphia, 75 prayer books and hymnals for chapels and Sunday Schools.

February, 1892. Prayer books and hymnals injured by flood rebound at the expense of a vestryman.

March, 1892. An Edison mimeograph for copying music is procured.

Easter, 1892. From Mrs. Burrell, two large brass candelabra for altar-steps, each eight feet high and having 31 lights. They bear the inscription: "In loving memory of James Albert Luther Burrell, M. D., 1847-1892," with the added words on one, "In Peace," and on the other, "In Hope."

July, 1892. Two vestrymen promise each to pay one-fourth of the $4,000 indebtedness of the parish, and a third vestryman $250 of the amount, provided the balance is raised by April 1st, 1893.

July, 1892. Brass pulpit in memory of the Rev. Dr. Hopkins, a gift to the church by popular subscription. It cost $568.75, and bears the inscription: "To the Glory of God and in Pious Memory of the Rev. John Henry Hopkins, S. T. D., Rector 1876-1887."

St. John's Guild presents new kneeling-cushions for the chancel at a cost of $12. St. Mary's Guild presents handsomely embroidered red altar-cloth and stole. Cost, $110 and $22. From St. Mary's Guild, new chancel prayer books of revised edition. From Miss Elizabeth Logan, new linen credence-cover. From Vestment Committee, new clergy cassock. From Ministering Children's League, decorated china and toilet articles for vestry-room.

Christmas, 1892. Check for $100 found in alms-plate for domestic and foreign missions.

May, 1893. New hardwood floor laid in dining room and hall of rectory. Stone pavement laid on Mulberry and Fourth Streets in place of old wooden sidewalk.

June, 1893. Smaller guild-room wall tinted and room newly furnished by St. Mary's Guild. Large rug provided for larger guild-room by the Mothers' Meeting, assisted by others.

July, 1893. Church pews supplied by a parishioner with 250 revised prayer books and hymnals, marked "Christ Church" in red letters.

July, 1893. By deed of Miss Mary S. Lloyd and Miss Susan Lloyd, a lot in the Washington Street Cemetery for burial of the poor.

October, 1893. By will of Major J. H. Perkins, $4,500 is bequeathed to the church, the interest on $4,000 of the same to be divided between the choir fund and current expenses.

November, 1893. Evenden Brothers, florists, plant geranium beds on the church lawn.

November, 1893. From Mrs. W. F. Logan and Miss Elizabeth Logan, a glass and silver cruet for Holy Communion, in memory of Harry W. Logan.

March, 1897. Bequest of $500 for the endowment fund of the parish, by will of Miss Agnes Montgomery.

May, 1900. On Ascension Day, Litany Desk, a thank-offering from Mrs. John White.

November, 1900. Bequest of $7,500 presented by Mr. Josiah Howard in memory of his father, to be known as the "Charles B. Howard Memorial Fund."

1900. Hymn boards, in memory of

Mary Frances Dayton,	1826-1899
Elizabeth Grafius Piatt,	1825-1896
Samuel Lloyd Lehman,	1856-1896
James Stevenson Smythe,	1841-1899

June, 1901. Silver ewer for Rector's private communion set, presented by Mrs. Louisa Logan, in memory of her son, Harry W. Logan.

Christmas, 1901. Window of the "Good Shepherd," presented by Mr. G. T. Bedell Moore, in memory of his father, the Rev. Richard Channing Moore, replacing a former window of the same subject.

1902. Baptismal shell, presented by Miss Ella Ryder, in memory of her niece, Rena Myers.

1903. Altar vases, "To the Glory of God and in loving memory of Matilde Edith Graff, 1849-1902. St. Mary's Guild."

October, 1903. Gift of $200 from Mr. Josiah Howard, for the purchase of two pianos for the parish house.

December, 1904. Bequest of $5,000 for the endowment fund, by will of James Van du Zee Brown.

November, 1905. Memorial window to Edgar and Lucy Maria (Curtis) Munson, presented on All Saints' Day by their sons, Cyrus LaRue and Robert Hallam Munson.

1905. Globes and mantel lights for church, from Allen P. Perley.

1906. Lantern slides for Good Friday services, from Cyrus LaRue Munson.

February, 1906. Furnishings for boys' room in new parish house, and billiard table, presented by Cyrus LaRue Munson.

May, 1906. Bronze tablet in memory of her husband, John White, and of her son, John Allison White, presented by Mrs. John White; unveiled May 29.

June, 1906. Memorial window to James Van du Zee Brown, presented by his legatees, and unveiled June 4.

November, 1906. Sanctuary rail in memory of Mrs. Carile Cone Brown, presented by her sisters, Mrs. Helen A. Piper and Mrs. Allen P. Perley, and placed in position November 17.

November, 1906. Wardrobe for the vestments of the Girls' Choir, presented by Mrs. Max Mitchell.

December, 1906. Wardrobe for choir vestments, presented by Mrs. H. Y. Otto.

December, 1906. Set of lantern slides of Tissot's "Life of Christ," presented by Cyrus LaRue Munson.

December, 1906. Plot of ground on Market Street, South Williamsport, as a site for church, parish house and parsonage for St. John's Mission, presented by Henry J. Lutcher and G. T. Bedell Moore, the latter being the son of the Rev. Richard Channing Moore, sometime rector of the parish.

1907. Brass altar-cross, in memory of Captain William Sweeley, for St. John's Mission, presented by friends.

1907. Candlesticks for altar of St. John's (anonymous).

October, 1907. Memorial window to Valentine Smith Doebler and Elizabeth (Hepburn) Doebler, presented by members of the family, and unveiled October 17.

October, 1907. Funds for Memorial Church to the Reverend Richard Chaning Moore, sometime rector of Christ Church, presented by his son, G. T. Bedell Moore. Mr. Moore's gift probably totaled $20,000.

April, 1908. Brass bracket shelf for the font ewer, a memorial to Mary Elizabeth (Milliken) Beisser, presented by her husband, J. Fred Beisser.

April, 1908. Electric fixtures for the new parish house, presented by Allen P. Perley, in memory of his first wife, Clara Scott (Lovejoy) Perley.

April, 1908. Furnishings for a room for the "Brotherhood of St. Andrew" in the new parish house, presented by Joseph C. Righter, as a thankoffering for the recovery of his son, Washington Righter, 3rd, from serious illness.

April, 1908. Furnishings for a room for "The Men's Club," in the new parish house, presented by William H. Crockett.

May, 1908. Furnishings for the study and guest chamber of the new parish house, presented by Mr. and Mrs. George B. Breon.

May, 1908. Windows for the new parish house.

In memory of John Elcock Jones, presented by his widow, Mrs. Olivia Jones, and his daughter, Mrs. H. L. Lehman. (Placed in the vestry-room).

In memory of John Melick Pursel, presented by his son, Thomas Pursel.

In memory of Andrew and Bertha Lindlay, presented by their son, Arthur G. Lindlay.

In memory of Casimer and Henrietta Edler Schiesley, presented by their daughter, Mrs. Charles M. Renaut.

In memory of William Hugh Taylor, presented by his parents, Mr. and Mrs. M. Eder Taylor.

In memory of James Francis Starr, presented by his widow, Mrs. James Francis Starr.

In memory of Horace Hills, presented by his widow, Mrs. Horace Hills.

In memory of John F. Tomlinson, presented by his parents, Mr. and Mrs. William J. Tomlinson.

In memory of William Humbert Kilbourn, presented by his friends.

October, 1908. Twelve brass plates for inscriptions recording gifts to the new parish house, presented by Brua Keefer.

October, 1908. Furnishings and fittings for kindergarten room in new parish house, presented by Mr. and Mrs. Frank C. Bowman.

October, 1908. Curtain and scenery for stage in new parish house, presented by Mrs. Ackley P. Tuller.

October, 1908. Furnishings and fittings for primary room, in new parish house, presented by Mrs. John White.

October, 1908. Furnishings and fittings for ladies' guild room in new parish house, presented by Mrs. Allen P. Perley.

November, 1908. Hall carpet for parish house, presented by Mrs. Charles Cochran.

1908. Memorial window to G. T. Bedell Moore in St. John's Chapel, presented by his sisters, Misses Gertrude, Sarah Virginia and Emily Salter Moore.

February, 1909. Reflectorscope, presented by C. LaRue Munson.

October, 1909. Memorial window to George Westle Baird, presented by his widow, Mrs. Susanna, and daughter, Alma A. Baird; unveiled Eve of All Saints.

Long and miscellaneous as this list is, it will readily enough be seen that it is by no means exhaustive, even for the periods covered by the dates given. The lack of records and of parish papers will explain some omissions; the fuller allusion to the gifts and good works of the parish elsewhere in this narrative will explain others. What has been stated, however, sufficiently indicates the loyal and constant generosity of the people, the Christian modesty with which many of their gifts were made, and the widely and wisely directed interest of the rectors in planning and securing the things most useful and worthy to adorn the sanctuary, strengthen the parish, honor God, and advance the well-being of His people.

THE PARISH IN ARCHDEACONRY AND DIOCESE.

In its broader relations, Christ Church, Williamsport, has for at least the last forty years of its history been of great help and encouragement to the Diocese and Archdeaconry. It would be difficult, if not impossible, to note in detail the gifts to young and struggling missions elsewhere in the Diocese, made not only by the parish church, but also by its chapels. The names of Upper Fairfied, Watsontown, Northumberland, and others will occur to mind.

The rectors of the parish, moreover, have always taken an active part in, and been fairly honored by, the Diocesan Convention. One of them at least, the Rev. Mr. Graff, served with ability for several years as Archdeacon of Williamsport. Several of them have been sent to the General Convention.[1] As members of the Standing Committee, the Missionary Board, and of various standing or special committees of the Diocesan Convention, they have upheld the hands of the Bishop and done their part to strengthen and further the work of the Diocese.

The lay deputies from this parish to the Diocesan Convention have been no less useful and no less honored, and some of them likewise have been chosen to represent the Diocese in the General Convention.

Several times in the history of the last seventy years the Diocesan Convention has met in Williamsport, the guest alternately of Christ Church and Trinity Church, the sister parish in every such case sharing with the host of the occasion in providing entertainment for the members of the convention. For many years it has been the custom to hold the Winter Convo-

[1] The present rector, Mr. Jones, was the first to be so honored since Dr. Hopkins's time. He was also a delegate to the Pan-Anglican Convention. [Ed.]

cation of the Archdeaconry in Williamsport, the entertaining parish on these occasions also being alternately Christ Church and Trinity.

Christ Church, moreover, has frequently been favored with the presence and helpful words of many diocesan and missionary bishops and other distinguished visitors, thus on its part sharing in the wider acquaintance and larger work of the Church at large. The name and fame of the church and parish, enhanced by the record of its good works, by the distinguished ability of some of its rectors, and by the social, civic, and professional prominence of some of its lay-people, have gone abroad in the American Church, and there is no member of the parish but may feel with St. Paul, when he made allusion to Tarsus of Cilicia, that he is "a citizen of no mean city."

CONCLUDING WORDS.

Thus are we brought to the close of this narrative. If ever, from the history of their past, a people might be cheered with encouragement and stimulated to good works and great deeds in the present, and face the future with good courage and high determination, surely the people of Christ Church Parish, Williamsport, may. The story of their Zion is, indeed, like that of Israel, a record of fluctuating zeal and prosperity—as what human history is not?—but as the day of small things and the struggle for existence have been left far behind, and have been forgotten, save as the hand of some chronicler of to-day shall turn back to the yellowed leaves of early records, so now, with humble thanksgiving to the Divine Head of the Church for all that He has wrought through the labors, prayers, anxieties and tears of His servants, the clergy and faithful laity, may His blessing continue to rest upon and make effective all that shall be planned and attempted in His name and in accordance with His will for the salvation of souls and the upbuilding of His Kingdom in and through Christ Church, Williamsport. With a heart full of gratitude that I have been privleged to share in this work for a time, and with sincerest love for the parish and people whose story I have so inadequately rehearsed, I lay down my pen.

14 pesetas
11 pesetas.